

Zion's Herald.

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Zion's Herald.

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[The "Outlook" will be found this week on the
5th page.]

SUNDAY.

This is the day of light:
Let there be light today;
O Day-spring, rise upon our night,
And chase its gloom away!

This is the day of rest:
Our falling strength renew;
On weary brain and troubled breast
Shed Thou Thy freshening dew.

This is the day of peace:
Thy peace our spirits fill;
Bid Thou the blasts of discord cease,
The waves of strife be still.

This is the day of prayer:
Let earth to heaven draw near;
Lift up our hearts to seek Thee there;
Come down to meet us here.

This is the first of days:
Send forth Thy quickening breath,
And wake dead souls to love and praise,
O Vindicator of death!

—John Ellerton.

SUNDAY OBSERVANCE.

A SYMPOSIUM.

Basis of Obligation. Reasons for Legal
Enforcement.

As the question of Sunday observance is at the
present time agitating the American public
as never before, we have arranged to give our read-
ers the views of a number of representative ministers
upon this important subject. The opinions given
below are responses to the following inquiries:—

1. Upon what foundation, Biblical, historical, or
hygienic, do you place the obligation to observe the
day?

2. How far shall the day be protected from
violation by law, and what reasons shall be given for
such legislation?

President Alvah Hovey, L. D.

President Baptist Theological Seminary, Newton Centre.

1. The reasons which convince me that Sun-
day ought to be observed are chiefly religious
and hygienic. For the Bible affords sat-
isfactory evidence that every seventh day
was set apart by God in the beginning for rest
and worship; that this consecration of every
seventh day was renewed at the founding of
the Hebrew commonwealth; that this rest-
day was approved by Jesus Christ and de-
clared to have been instituted for the good of
men; and that Sunday, the day of Christ's
resurrection, was regarded by the apostles as
the fittest day of the week to be observed by
Christians. It has also been ascertained by
careful observation and experiment that the
health and working power, both of men and
of animals, are improved by resting from
customary labor every seventh day.

2. The reasons why the day should be pro-
tected from violation by law are hygienic and
moral. The State is under obligation to do
what it can for health and good order among
the people. It can benefit their health,
physical, mental, and moral, by insisting
upon the observance of every seventh day;
and when a large part of the people observe
the Lord's Day, the State should make that
day its Sabbath. And to do this effectually,
it must prohibit ordinary employments for
gain, except in so far as they are necessary
to health and safety, and such diversions as
interfere with good order and quiet or are
plainly detrimental to morals.

Rev. William R. Clark, D. D.

Pastor Boston St. M. E. Church, Lynn.

The perpetual establishment of the Sab-
bath is based upon traditional authority ante-
dating Moses, and upon the Decalogue pro-
claimed from Sinai and reaffirmed by Christ.
The change in the time of its observance
from the seventh to the first day of the
week occurred gradually under authority of
the inspired apostles, as attested by St. Luke
and the Christian Fathers. Human laws
prohibiting secular labor on the Sabbath are
traceable as far back, at least, as the seventh
century. The Puritans inherited, but did not
originate, them. They are as venerable by
their antiquity as they are binding by their
moral force. Three facts integrate them—
the divine enactment of the Sabbath, the
physical need of man for a regularly recur-
ring rest-day, and the public welfare.

The aim of these laws should not be to
protect a divine decree—as well attempt to
protect gravitation or the sunlight. Nor
should it be to enforce spiritual observance
of the day; this were to put conscience in
the grip of law, and make worship a sole-
cism. The only province of human legisla-
tion is to protect man in the enjoyment of
Sabbath worship, in his privilege of a rest-
day and to form a bulwark against the de-
pletion of public morals. Under a govern-
ment with religious traditions like our own,

and with Christianity as common law, statu-
tory law should forbid the execution of
contracts on the Sabbath, and all other se-
cular labor or public diversions, with the mul-
tiform exceptions fairly within the phrase,
"works of necessity and charity." Of the
legal meaning of these terms in the Sabbath
legislation of our own State and others
Judge Edmund H. Bennett, LL. D., Dean of
the Law School of Boston University, dis-
creetly says: "By the term 'necessity' is
not meant a physical and absolute necessity,
but a moral fitness or propriety of the act
done under the circumstances of the particu-
lar act. And the word 'charity' includes
every act which proceeds from a sense of
moral duty or a feeling of kindness or hu-
manity, and which is intended for the relief
of any other and not for one's own benefit or
mere pleasure."

Plainly, this is a subject beset with diffi-
culties perhaps unparalleled, and which proves,
in the language of the above-named eminent
jurist and devout Christian believer, that
Sabbath laws "can be sustained and enforced
only by an educated and quickened public
sentiment. . . . It is not more law, but loy-
alty, that is needed."

Rev. David Nelson Beach, D. D.

Pastor Prospect St. Congregational Church, Cambridge.

(1) The authority of the Sabbath does not
rest in its having been a Jewish law, but in
those rational and moral principles which
underlie it, and which are indicated in part in
the Old Testament. (2) Nor does its au-
thority rest in any attitude of the New Testa-
ment toward it. It was so greatly abused at
that epoch that its true meaning was hardly
discernible, and any specific attitude of the
New Testament toward it would have been
misunderstood—besides the fact that Chris-
tianity, as a life, had, at the first, to keep ex-
ceedingly free from form. (3) As a Christian in-
stitution it emerged gradually, partly through
providential circumstances, and partly as the
consciousness of the church perceived its value.
(4) The "English-American" Sab-
bath was unknown in Christian history until
1595. Bounded book, published in that year,
a heavy mass of literature which followed it
for the next sixty years, and the Westminster
Assembly, produced it. It has proved,
new discovery though it was, a great blessing,
though not unmixedly so. (5) The rational
principles underlying it mainly are: (a) Its
imitation of the life of God (work and rest;
not endless routine, but plan and accomplish-
ment); (b) Its implication, a part for the
whole, that all time is God's (the meaning of
the Sabbath cycle); (c) Its help toward the
religious life; (d) Its help as rest—and this
particularly for the classes tending to become
enslaved (thou camest out of the house of
bondage).

On your second question, *go slow*. (1) The
Sabbath is vastly misunderstood even by its
friends. There is need of a large enlighten-
ment on the subject. (2) A receiving of the
day according to God's thought of it, and a
blessed living of it out, are its great needs.
It will then win its way. (3) Save a seventh
of time to every man, as his right in God.
Here law lifts itself from bed-rock.

Rev. W. W. Ramsay, D. D.

Pastor Tremont St. M. E. Church, Boston.

Man's duty to God invariably depends on
man's duty to himself. God's laws are not
arbitrarily enacted, nor are their penalties,
either in kind or degree, arbitrarily imposed.
From the beginning, the Lord saw every re-
quirement for health, prosperity and useful-
ness, and without any need for experiment
He announced those necessary conditions.
But for the penalties which naturally
attach themselves, these regulations might be
called revelations of kindly advice.

To distinguish these rules of conduct from
ceremonial observances which have but a tem-
porary significance, they are called moral
laws. They were not enacted for any special
time, or race, or condition, but for man. This
is where we find the Sabbath. Its service is
as indispensable as that of oxygen, though it
does not so speedily resent the privation.
The importance of the Sabbath arises from
the nature of man. For the service of the
physical, mental, and spiritual nature it pre-
sents adaptations as philosophical in this age
as under the shadows of Sinai. The natural
events of man's compound nature are the
same in all ages, and demand the same recog-
nition and provision. So every one has the
same personal interest in the Sabbath. Its
elevating character is in terraces. Everybody
stands on the lowest which benefits the phys-
ical, many are on the higher which imparts
rest to the mental, while Christians are on
that sacred summit whose holy joy enswathes
all true worshippers. Man's body needs he-
dominal rest; his mind then needs the exer-
cise of a different class of faculties; while
his spiritual nature needs that best develop-
ment which only comes from remembering
the Sabbath day.

There are nations whose regard for these
underlying principles causes them to legis-
late for the sanctity of this day. Against
this is raised a clamor by many, who, blind to
their own needs, ignore their interest in its
benefactions. A question arises as to the
value of their suggestions, and to what ex-
tent they should be heeded. They are worth
precisely as much as the saloonist's sugges-
tions in temperance legislation, and no more.
If Sabbath restraints are necessary for a
nation's highest development and greatest
prosperity, then government should not be
influenced by the reckless clamor of those
who dislike the sacred day. If the Sabbath
was made for man, then the State that pro-
tects its sanctity is legislating for the best
welfare of its citizens.
The law must preserve it so unimpaired
that it shall have its every significance for all
who want to enjoy it. This means, first, that

its present existence is to be guarded and
assured; and, second, that its prospective
benefits shall not be curtailed. Here comes
the consideration of those invasions, which,
while not startling of themselves, are sugges-
tions of, and apologies for, forms of desecra-
tion which are tremendously startling. What-
ever would secularize the Sabbath is wrong
per se, and especially demoralizing and de-
structive in its tendencies. And if we are
reminded of the Puritanical interpretations
which made the institution odious, we an-
swer that we defend the law and not the in-
terpretations.

Only for want of space do these lines fail to
present with increased emphasis the God-
ward side of this divine institution.

Rev. John Galbraith, Ph. D.

Pastor Highland M. E. Church, Boston.

The obligation to observe Sunday, to me,
is based on these three grounds: 1. Biblical.
The Fourth Commandment is a part of the
moral law. Apparently it is intended to be
as permanent as any of the remaining nine.
It is impossible now to determine what day
is the seventh from creation. It would be
impossible to have a universal observance
of the exact hours of the same day. But the
spirit of the law—six days of labor and one
day of rest and worship—is complied with in
observing Sunday. 2. Historical. The in-
spired apostles observed Sunday; the Chris-
tian Church from apostolic days has observed
Sunday; and in the absence of positive knowl-
edge as to what day is the seventh from crea-
tion, it is safe to follow the example of the
apostles. And to this may be added God's
manifest approval of the observance of the
day. 3. Hygienic. Physical well-being de-
mands a periodic rest. It is now well estab-
lished that the seventh-day rest is conducive
to health and to long life. The Sunday rest
supplies that demand.

The day should be protected by law to the
extent of prohibiting all work save that of
necessity or of mercy. And for these rea-
sons: 1. Man has a right to one day's rest in
seven. His physical well-being demands it.
Workingmen are being denied that right;
and it is the duty of the State to protect their
rights and provide for their well-being. 2.
Man has a right to the privilege of public re-
ligious worship if he wishes to provide and
attend it. Hence the day of worship must
be given him, and he should not be disturbed
on that day. 3. The observance of one day
in seven is a part of a moral law still in force.
The observance of this law is essential to
true, pure civilization.

Rev. James M. Gray, D. D.

Rector Reformed Episcopal Church, Boston.

In response to your inquiries concerning
the claims of Sunday upon the general pub-
lic, I respectfully submit that, in my judg-
ment, those claims rest primarily upon the
Fourth Commandment. All historic, hygie-
nic or other reasons are secondary thereto,
and practically included therein.

But when it comes to a question of legally
protecting the day, these other reasons are
necessarily forced into prominence. Legisla-
tors, as a rule, do not frame laws to please
God, but to satisfy man. The consent of the
governed, not the will of the governor, is the
ideal principle of democratic rule. What
motives, therefore, should influence the con-
sent of the governed in this case? Hygienic
motives—by an unbending law of his crea-
tion man needs one day out of seven in which
to rest. Monetary motives—it can be shown,
I think, that in the long run enterprises and
corporations, as well as individuals, prosper
more in the observance than in the violation
of Sunday as a day of rest. Intellectual mo-
tives—man is more than a machine, a wage-
earner or a money-maker. He has a mind as
well as a body to preserve, develop and in-
vigorate, and one day out of seven is little
enough to devote in part to this duty. Moral
motives—man has more than a body and a
mind to be considered. He has a conscience,
or a heart, or an indefinable something which
tells him what is right and wrong under given
circumstances, and aids him in the perfor-
mance of his duty towards his fellow-men.

The altered condition of his life consequent
upon the observance of Sunday as a day of
rest, are an essential element in the develop-
ment of this faculty. Religious motives—
man has a soul, or a spirit, or a capacity for
conceiving and thinking about God and a
future life, with their related truths. Can
anything be more essential than the cultiva-
tion of this part of his existence? But how
shall it be done in a working week of seven
days? Nothing has been said about social
motives, and the exercise of those broader
affections and finer sensibilities of our nature
which require a periodical relaxation from
the ordinary wear and tear of life, a loosening
of the strain of selfishness and vulgar com-
petition in order to apprehend them, much less
reach out after their acquirement.

How far shall the law go in the direction of
preserving Sunday as a day of rest? So far
as to preclude all transportation by public
carriers, including mails, and all business,
including funerals and the vending of Sunday
newspapers, except such as may fairly be re-
garded as necessary or charitable; and all
public amusements for which pay is received,
which involve labor on the part of those fur-
nishing them, or which infringe upon the
rights and liberties of that large majority of
our citizens who agree in the main with the
foregoing.

It is time that this matter was very ear-
nestly canvassed by the American people.
The seeds of decay are in our Republic. He-
roic treatment is a necessity. With the tide
of immigration annually floating to our
shores—and such immigration!—the twen-
tieth century may be too late to save our
Sunday. To lose it is to lose the right arm
of our power.

Rev. Daniel Steele, D. D.

Acting Harris Professor of Practical Theology,
Boston University.

The obligation to observe one day in seven
as a day of rest and worship rests upon the
immutable words of Jesus Christ, the Son of
God and the Lord of the Sabbath: "The Sab-
bath was made for man"—not for the Jew
only, but for universal man, down to the
latest generation. Not until man becomes
obsolete will the Lord's Day become obse-
lete. It was one of the foundation-stones of
man's well-being—physical, intellectual,
moral and spiritual—laid in the creation of
the world. The civil Sabbath, recognized by
the laws of all Christian countries, and
protected by the legislation of nearly every
State of our republic, should be more care-
fully guarded against the encroachments of
greed in the shape of the Sunday newspaper
and various forms of needless traffic and
transportation. It is estimated that 1,000,000
men in the United States are deprived of
their rest-day and of public worship by the
demand of the public for Sunday travel. The
professed Christians who contribute to this
demand are incurring a responsibility which
I and my family do not propose to share.

Rev. David Sherman, D. D.

Methodist Episcopal.

The observance of Sunday is based on the
will of God, as expressed in the nature of
man. To a creature so made, rest and wor-
ship are indispensable; the former to meet
the demands of his sensuous, the latter of his
spiritual, nature. The requirement in the
Bible is not arbitrary, but founded on the
constitution of a complex being. The fourth
command of the Decalogue was a partial
transcript of this higher law specifically
adapted to the needs of the Jews. The ob-
servance of the seventh day was enjoined by
Moses, while in the New Testament no par-
ticular day is designated. Yet the obligation
remains in full force. Man must have periods
of rest, and experience has suggested noth-
ing preferable to the septennial rest; attempts
to expand or contract the week have proved
impracticable and mischievous. Experience,
not less than the Bible, gives one day in
seven as the due proportion. That the ar-
rangement has worked well through the ages
ought to be its highest commendation; and
as sensible people we ought to be content to
let well enough alone. Man also demands a
worship day. The apostles and primitive
Christians very properly selected the day on
which our Lord arose from the dead, and the
unbroken usage of many centuries should
commend the day to us. It has been sanc-
tified by holy use. The Christian religion is a
social cult, and as such must have a day for
its services. Reason approves the day
chosen as the most appropriate.

The observance of Sunday so concerns the
whole American people, in their temporal as
well as spiritual affairs, that the State must
intervene to secure the natural rights of the
subject to obtain needed rest and to attend
to the duties of divine worship. The busi-
ness of the State is to protect the natural
rights and interests of the people; and in
order to do this, the demand for a rest-day
must be enforced. The State does not enact
Sunday legislation because the Bible enjoins
it; the State goes back to the needs of the
individual and society over which it holds
control. It has a duty to protect the laborer
in his natural right to enjoy periods of ces-
sation from toil. A very large proportion of
the substantial people of America profess the
Christian faith and desire to be protected in
the enjoyment of one day in seven for wor-
ship. Shall the State which protects the
minor, the manufacturer, the farmer, even
the liquor-seller, pay no regard to the body
of Christian people? Shall infidels, adventur-
ers, speculators, the worshippers of Mam-
mon, be allowed to shape and administer the
laws in their own interest and to the disad-
vantage of the religious part of the commu-
nity? For reasonable people to ask this ques-
tion ought to be to answer it.

Brookline, Mass.

Joseph Cook.

1. Ages of experience of the salutariness
of Sunday is one of the self-revelations of
God's will to men. The authority of Sunday
stands first on its demonstrated physical and
spiritual salutariness. Periodic rest is a phys-
ical necessity. Periodic religious instruction
and worship are necessary to the balanced
growth of the individual soul and to the so-
cial and political welfare of any people. Only
Sundays have ever made masses of men cap-
able of safe self-government.

2. The Decalogue is of Divine authority.
The whole Decalogue is binding upon Chris-
tians and upon all men, not as a part of
the civil law of a theocratic state, such as it
was originally, but as containing principles of
perpetual and universal obligation. Christ
said: "Keep the commandments." Although
the merely ceremonial law was repealed, "not
one jot or tittle" of the moral law was ever
to pass away. The lips of our Lord are the
Christian Sinai.

3. The Fourth Commandment is an insepa-
rable part of the Decalogue. That com-
mandment contains seven laws: the law of
labor; "six days shalt thou labor and do all
thy work;" the law of rest, "the seventh
day thou shalt not do any work;" the law of
equality or anti-caste, "thou, nor thy son,
nor thy daughter, nor thy man servant, nor
thy maid servant, nor thy cattle, nor thy
stranger that is within thy gates;" the law of
equality of companionship, "for in six days the
Lord made heaven and earth, the sea and all
that in them is, and rested the seventh day;"
the law of commemoration of the creation
under the old dispensation, and of both it
and redemption under the new; the law of
worship, "Remember the Sabbath day to keep
it holy;" and, lastly, the law of periodicity,

"the seventh day is a Sabbath unto the Lord
thy God."

4. All these seven laws of the Fourth Com-
mandment apply to the Christian Sunday.
It is very important to notice that the Deca-
logue week is of immemorial antiquity and is
practically identical with the Christian week.
The seven laws were transferred to the Chris-
tian era by the authority of our Lord and by
apostolic example and precept.

5. Since the recent discovery of the book
entitled "The Teaching of the Twelve Apo-
stles," which was written about A. D. 150, it
is known that early Christians were definitely
directed not to forsake the observance of the
Lord's Day for rest and worship and holy
convocation. Had this book been known to
the early reformers, the mistakes which
make the Continental theory of Sunday so
unsatisfactory and in many respects so mis-
chievous, would have been avoided. This
new information thoroughly justifies the Anglo-
American view of Sunday.

6. The civil Sunday is to be distinguished
from the religious Sunday. The State ap-
points a day of rest, but compels no man to
worship. The civil Sunday in the United
States stands politically on the authority of
the individual States, or of the nation, and
is based chiefly on the necessity of rest,
works of necessity and mercy excepted, and
on the fact, proclaimed by our Supreme
Court, that "we are a Christian nation." The
religious Sunday rests on the whole range of
facts demonstrating the salutariness and the
Divine authority of weekly rest and worship
as originally revealed in Scripture and con-
firmed by history, reason and experience, age
after age.

Boston, Mass.

Rev. George M. Steele, D. D.

Professor Lowell Seminary, Auburndale, Mass.

I. Basis of obligation to observe one day
in seven as a day of rest and religion:—
1. The divine law as laid down in the Bible.
"God blessed the seventh day and sanctified
it;" that is, He set it apart for a special
purpose. This was at the beginning, and the
sacred history intimates pretty clearly that
it was observed by godly people as a day of
rest and religious exercise. It was re-enact-
ed in the tables given to the Israelites through
Moses. That it was not a new precept is evi-
dent from several considerations, and especial-
ly from the peculiar form of the injunction:
"Remember the Sabbath day," etc. It was
already an established ordinance and a vener-
able usage. The method of its observance
and the penalties of its violation with the
Israelites were doubtless local and national;
but the observance itself was designed to be
universal.

2. We find among the early Christians, both
Jews and Gentiles, a universal religious ob-
servance of one day in seven for rest and re-
ligious exercise. It was known as "the
Lord's Day," and it obviously meant some-
thing more than merely the commemoration
of Christ's resurrection.
3. The original ordinance was undoubtedly
founded on the wants of both the spiritual
and the physical nature of man. The Divine
commands are not arbitrary and unmeaning,
but always have regard to something in the
constitution of those on whom they are im-
posed, or in their relation to their environ-
ment. It is a remarkable fact that the or-
dinance of the seventh day meets the wants
of both our spiritual and our physical consti-
tution. God knew this from the beginning.
It was found out a good many thousand years
later by scientific men that our physical con-
stitution is such as to require one day's rest
in seven.

II. How far may civil law enforce such a
usage?

1. So far as it has a religious bearing, not
at all. Christ's kingdom—the kingdom of
God—is not of this world. The religious ob-
servance of the day is something with
which civil society as such has no business.
Almost certainly, so far as the conduct of an
individual affects himself alone, it can scarce-
ly be proper for society to demand of him
that he shall observe it as a day even of phys-
ical rest or succor from labor of any kind.

2. But if there are heads of families, or
corporations, or other combinations having
by any means the control of groups or large
or small masses of persons so as to compel
compliance with certain regulations of their
own, government may interfere to protect
the rights of these persons, as also for public
hygienic purposes.

3. Furthermore, government is bound to
protect those who wish to observe the day
religiously. Hence any conduct involving a
restriction of the rights of worshippers or
those in any way seeking rest and refresh-
ment on that day, may be prohibited by the
government.

Rev. A. H. Plumb, D. D.

Pastor Walnut Ave. Congregational Church, Roxbury.

Not merely in history, not merely in reve-
lation, but in nature, in the constitution of
man, God has shown that He is pleased to
have men take one day in seven to rest their
bodies and train their souls, to cultivate their
religious faculties by devoting the day, ex-
cept for the claims of necessity and mercy, to
religious uses, pre-eminently to the worship
of their Maker and Judge.

Government is not, indeed, to promote re-
ligion as an end, for religion's sake. It may
not take public money to build up any
church, or for any sectarian use. For it is
not called to engage in the main and dis-
tinctive work of the church, to save the souls
of men, to legislate for eternity. Its trust is
confined to time. Its sole charge is to pro-
mote civilization and freedom, now and here.
And this is task enough.

When government finds any important
agencies that are powerfully helping it in
this difficult task, the very instinct of self-
preservation compels it to protect those

agencies. As Washington said: "Religion
and morality are the indispensable supports
of national prosperity," and government,
therefore, may legislate to protect religion in
its vital and wholesome institutions—like
the Sabbath—from the assaults of mis-
guided men who would weaken or destroy re-
ligion. This it may do simply because the
prevalence of religious principle in some
good degree is indispensable to the national
life. Goldwin Smith says: "No nation with-
out religion ever existed under a government
of law."

Rev. S. F. Upham, D. D.

Professor of Practical Theology, Drew Seminary.

Sunday is the Christian Sabbath—the
Lord's Day—a memorial of the world's
Creator and the world's Redeemer. For me,
the obligation to observe the day religiously
is based in a positive command. I dare not
disregard it. The weekly day of rest is an
immemorial institution. We find the Sab-
bath mentioned at the very beginning of
sacred history, and see repeated traces of the
division of time into weeks in the biography
of the early patriarchs. We find, also, among
the nations antedating the birth of the He-
brew commonwealth the septennial division
of time; and when the law was given at
Sinai, the command was to "remember the
Sabbath day." But the law of the Sabbath
is not an arbitrary enactment and binding
only because it is commanded. The Sabbath
was made for man, and is based in his neces-
sities, and aside from any supernatural reve-
lation, the grand beneficence of the institu-
tion is its sufficient warrant. It is a day of
rest. It comes as a priceless boon to the
poor, weary toiler. It is pre-eminently the
workingman's day. It effectually shields
the poor man against any who would doom
him to ceaseless labor; for by its regular re-
currence it speaks in the ear of oppression:
"Keep the Sabbath day, that thy man serv-
ant and thy maid servant may rest as well
as thou, and remember that thou wast a serv-
ant in the land of Egypt."

It is the duty of the State to protect its
citizens in their rights. Every man has a
right to a day of rest. The State, therefore,
in the interests of the industrial classes, and
especially of those whose toil is manual
labor, must take care that Sunday be for all
a quiet day. It should prohibit those uses of
the day which are not rest, but dissipation.
The opening of the World's Fair on Sunday
is not only an insult to the Christian senti-
ment of our country, but an outrageous as-
sault upon the rights of mankind.

Madison, N. J.

Rev. William I. Haven.

Pastor Saratoga St. M. E. Church, East Boston.

I believe the Lord's Day to be "the quiet
hollow scooped out of the windy bill of the
week," a gift of the Spirit-guided church of
God to toil-worn men. As such it should be
jealously guarded from the encroachments of
selfish greed on the one hand and worldly
pleasure on the other. Its foundation is not
Mt. Sinai, but Mt. Zion. It rests not on
tables of stone, but on the law of love writ-
ten in men's hearts. The laborer needs it for
physical and spiritual refreshment; the man
of leisure needs it that he may keep God and
the power of His resurrection in his thoughts.
It is a means of grace blessed by centuries of
trial to the building up of many in the holy
faith, and when used not as a Jewish Sab-
bath nor a heathen Sunday, but as a holy
festival of our Lord's resurrection, and filled
with worship and works of mercy and love,
it gives to those who have spiritual discern-
ment its own conclusive evidence of resting
upon the inspiration of the Holy Spirit whom
our Lord promised should be ever with His
disciples.

As the Lord's disciples come to have con-
trol over communities and nations, they have
a right to require such conformity to their
customs as shall at least give them freedom
to use their established means of grace.
Therefore it is proper for them to demand
that there shall be no such restrictions laid
upon any, save for conceded necessary pur-
poses, as shall keep them from the privileges
and enjoyments of the holy festival of the
Lord's Day. To this end they may make
laws and enforce them, restraining every in-
fluence which antagonizes this Christian
liberty.

Rev. M. J. Talbot, D. D.

Methodist Episcopal.

The basis of obligation is twofold—the
honor of the Sovereign, and the welfare of
the subject. On this basis is founded all
righteous law. The law of the Sabbath,
well observed, subverts both of these pur-
poses. A Sabbath law falling of either of
these would be a perversion of the original
plan of law to tyrannical oppression or ruin-
ous indulgence. Jesus says: "The Sabbath
was made for man;" and, "The Son of Man
is Lord of the Sabbath." He applies the
principles of Moses to new modes of life and
an advanced and spiritual dispensation, and
teaches that God is most glorified when man
is most blessed. Divine laws are not arbitrary
exactions, but grants of privileges. "I gave
them My Sabbath;" "I gave them My statu-
tes, which if a man do he shall live in them."
But the New Testament alone brings out the
idea that all is "for man." Christ abrogates
the traditional meanings and restores the
real. He justifies His own acts by asserting
that man's higher interests are superior to in-
stitutions established for his benefit; and
that the Lord of the Sabbath is greater than
the Sabbath.

Civil law may enforce the law of the Sab-
bath so far as the interests of civil society
and the welfare of the State require the use
of it; but not as a compulsory religious re-
quirement.

Cottage City, Mass.

[Continued on Page 2.]

Our Book Table.

THE GOSPEL OF THE KINGDOM. By C. H. Spurgeon. New York: The Baker & Taylor Co. Price, \$1.50.

This is the last work of the great English preacher who fell in the struggle several months ago, and like all of the productions of this great man, it is marked by a popular style. Mr. Spurgeon was not, in the strict sense, a scholar as was Mr. Maurice, but his knowledge of the Bible was as profound. His chief object was that he could not break loose from the Calvinism which bound him, and which he held as the old school. It colors all his thinking, more especially his expositions. Aside from this, this commentary on the Gospel of Matthew is very valuable and helpful. Mr. Spurgeon's mind was practical rather than speculative, and so both his ideas and his language are exceedingly plain. Here are a few comments on passages on the temptations of Christ:—

"Now that the Lord is drained dry by His tempter, and is made faint by hunger, the enemy will be upon Him. The devil is a cruel warrior, and takes a mean advantage of weakness, make me a match for the enemy!"

"How low the devil talks about angels, and how high he talks about men, and how low he talks about the Son of God. A man may handle holy subjects with great familiarity, and yet be himself ungodly. It is ill to talk of angels, and yet to be a devil."

"Again:—
"Do not suffer me to sin presumptuously, but rather, I see that faith is for the use of the will, not for flights of fancy. Let me not myself down, and so keep myself out of the range of Thy promised blessing."

This is rather a book of short homilies than a commentary.

CONQUEST OF THE NINETEENTH CENTURY. By Rev. Thomas Mitchell. New York: International Book Co. Price, \$2.00, including postage.

Together, this is an able examination of Robert G. Ingersoll's lecture on "Gods." There are some points, which we think, the author has not here established, nor can be. The scholarship of today makes it impossible for him or for any other defender of Christianity; and, in our judgment, it weakens his otherwise suggestive and convincing defense. Mr. Mitchell does not believe in the endless misery of the finally impenitent, but accepts apparently the position of Dr. Lyman Abbott that they will be annihilated, blotted out. On the other hand, he believes that the punishment of the finally impenitent is the complement of the prehistoric or prophetic. This latter position is untenable, and the former is at least questionable, when the Scriptures as a basis of truth. His "Forty Sympathetic Conclusions" are, most of them, absolutely indisputable, and put the whole matter of them and Christianity in a nutshell. This book will certainly repay reading more than once.

THE HAMMER AND THE NAIL. By Adam Miller, M. D. Chicago.

The subtitle of this little volume is, "The Relations of Power to Force." It is of the hammer to the nail and vice versa. It is a brief but ever examination of some of the physical speculations and theories like evolution, the creation of forces, etc. Dr. Miller does not believe in evolution, and points out that the position assumed in reference to this hypothesis by Prof. Drummond is damaging to Christian thought and the establishment of the truth of a divine revelation. James Russell Lowell, says Mr. Underwood in the book reviewed below, "declared that for his part he would not believe that Hamlet sprang from a cloud."

THE PORT AND THE MAN. By Francis H. Underwood, LL. D. Boston: Lee & Shepard. Price, \$1.50.

This is an exceedingly pleasant picture of the late James Russell Lowell, by the author of "Cabaline." He gives a brief review of the more important events in the life of the distinguished American poet, essayist and publicist, as well as a few observations of his prose and poetic work, and some reflections concerning him as a man. Perhaps in this last respect the best part of the book is found. It will prove greatly entertaining. First, because of the literary culture of both the subject and his biographer; second, because of the inner life of Mr. Lowell which it reveals; third, because of the rich, easy style in which the volume is written; and fourth, because it is the tribute of a friend to a friend.

FREDERICK'S LETTERS. Edited by Arnold H. Hennemann. Boston: Lee & Shepard. Price, \$1.25.

Friedrich Froebel will ever be associated in tender recollection with the Kindergarten system of teaching the children, of which he is the founder. This volume of letters will not only tell how this system was evolved in the mind and by the labors of Herr Froebel, but will also present an outline of his life. And, singularly, the German monarchy prohibited the Kindergarten, thus showing how narrow a great government can be by today the system is recognized everywhere as the true one in the all-around, systematic development of childhood.

WITNESS WITH THE CHILDREN. By Margaret Sidney. Boston: D. Lothrop Company. Price, \$1.50.

Margaret Sidney, in that simple, unadorned English which Mr. Whittier himself knew so well how to use, has given us a view of the best of nature which, though revealed in every all of his poetry, we have never so fully grasped or understood as through these charming pages. It is simply delightful to read about the child-nature of Whittier, which was attracted to children, and in turn so attracted them. The only regret we feel about this book is that it is too brief.

JAY AND DEACONS. By Elizabeth B. Browning. Cincinnati: Cranston & Curtis.

This is not simply a story that will interest Christian young people who are engaged in benevolent and charitable work, but older Christians as well. It shows in a pleasant way just what the proper, Protestant conception of the deaconess and her work is.

WHITE BIRCHES. By Annie Elliot. New York: Harper & Bros.

A love story of considerable power and fascinating interest, beginning with a young man slipping in a beautiful glen, having slipped on a rolling stone, who is discovered in the predicament by the proverbially lovely girl of the glen. The story is spiritual and happy betrothal of the pair. The characters are well drawn and very much alive. The binding of the book is particularly charming and effective.

Mrs. Llandaff. Our dislike, to say the least, of Mrs. North for forcing her daughter Katharine to marry the deacon, and her liking for Mrs. Llandaff in deciding to help the girl, add to the fascination which held us to the story. We are constrained to say, however, that for some undiscernable reason (it may be only a feeling) we do not regard the story as quite equal to the others. The pictures are not so brilliant, the humor is not so quaint, and the plot is not so complex.

THE HOUSE ON THE BRANCH. By Julia McNair Wright. Boston: Congregational Sunday-school and Publication Society. Price, \$1.50.

This story by a well-known writer deals with one, and perhaps the most common, result of being a drunkard—his hopeless condition when the victim is fully in his coils. Ralph Kemp is a moral lesson in himself, as well as his crippled eldest daughter, who suffers because of her father's sin. The end of the story, with the drowning of the two and the rescue of their bodies on the beach by Faith, the youngest daughter, is a fitting finishing touch to a powerful story of sadness and sin.

CATHERINE. By Frances M. Peard. New York: Harper & Bros.

An interesting English story of love and trouble. Catherine Armstrong is the beautiful heroine, who practically engages herself to George Wilton, her second cousin. The latter goes away to join the army, and while he is absent Frank Leslie woos her and wins her. Visiting his home, she is one day thrown from a horse and her lovely face is terribly scarred. This causes her betrothal, which is really only a thing with Catherine's singular beauty, to act so coolly that in derision she breaks the engagement. Then, after many days, George—now a captain—returns from the war, and wins and marries his old love.

PERIAN LITERATURE ANCIENT AND MODERN. By Elizabeth A. Ross. Chicago: S. C. Griggs & Co. Price, \$2.50.

The generality of people do not know the real wealth of the literary treasures locked up in the Orient, and only until a few years ago comparatively have they been revealed to western minds. The media through which they are seen have been such that they have not reached the class of people who would find in them much to joy. We mean the common people of a liberal education, and not the specialist in Oriental matters. These many might be turned away from these really fascinating pages by the title, which, of course, is the only one which could be properly used, as the author's purpose has been to collect in a condensed form the historic facts, together with the best and richest thoughts on the pages of the early manuscripts. From this volume much information can be gathered concerning the Zoroastrian, the Koran, the Amharic-Sabab. Considerable space is given, also, to the early poetry and mythology of the Persians. Expressing in fitting terms the real greatness of early Persian literature, the author laments that the yoke of the Mohammedan priesthood and the tyranny of the Russian empire prevent a new national literature being established which should even approach the old in richness and charm. We know that Oriental scholars will be interested in the volume, but we also hope that people at large will read these pages.

THE GREAT COMMISSION. By Rev. M. T. Lamb. (Mowman & Valmer: Davenport, Iowa.) This is a series of chapters on the commission which Christ gave to His disciples, and is divided into two parts—the home field and the foreign field. It is full of valuable thoughts and statistics.—"Good Night" THOUGHTS ABOUT GOD. By Eva Travers Everett Poole. (Cincinnati: Cranston & Curtis. 30 cents.) Herein an English Christian woman has expressed some of her thoughts concerning "Jesus the First," "Our Father," "Family Prayer," "Trusting God," "Called of God," "Purified Heart," etc.

—STUDIES IN SACRED SOULS. By H. K. Baker. (Augusta: Press of Chas. E. Nash.) A small volume, containing a brief biographical sketch of the different hymnists, with a selection from their hymns.

—KINDASHON'S WIFE: An Alaskan Story. By Mrs. Eugene S. Willard. (Fleming H. Revell Co.: New York. \$1.50.) Mrs. Willard is a Presbyterian missionary in Alaska, and has a close and intimate knowledge of this new American possession. This is plainly exhibited in her story which is interesting and instructive.

We have received Part I of THE BOOK OF THE FAIR, which is an historical and descriptive presentation of the Great Exposition now in progress at Chicago. It gives promise of being the most elegant and sumptuous publication upon the Fair that will be issued. The paper is satin-finished, the pictures are beautiful, and the text is written by Hubert Howe Bancroft, whose previous historical work has been marvellous. Chapter I gives a sketch of the world's fairs of the past, chapter 2 an historical sketch of the city of Chicago, and chapter 3 the history of the evolution of the Columbian Exposition. The design on the cover is very tasteful. The price of each part is only \$1, which is very reasonable considering the richness of the whole production. It is well called The Book of the Fair. The Bancroft Company of Chicago and San Francisco are the publishers. —THE GOSPEL AND THE FUTURE. (New York: Hunt & Eaton. 30 cents.) It would be well if laymen especially would read these pertinent and valuable suggestions before attempting to explain the Bible after their own notions. It is of value to clergymen also, and its method is good and the explanations clear. —JASON'S QUEST. By D. O. S. Lowell, A. M., M. D. (Leach, Shewell & Sanborn: Boston. Price, 50 cents.) Dr. Lowell, who is a master in the Roxbury Latin School, has done a good work here. He has given in plain simple English, an account of the ancient and always interesting myth known as the Argonautic expedition in search of the Golden Fleece. He has woven a really wonderful story, in which young people will be intensely interested, and C. W. Reed has furnished some fine, appropriate illustrations. —HIRAM GOLDS RELIGION. (New York: E. P. Dutton & Co. Price, 75 cents.) A very clever and pathetic story of a shoemaker whose religion was a priceless possession to himself and a source of strength to others. The story is spiritual and happy betrothal of the pair. The characters are well drawn and very much alive. The binding of the book is particularly charming and effective.

KATHARINE BROWN. By Maria Louise Poole. Harper & Bros.: New York.

To one who had read the previous volumes of Mrs. Poole, there would be an expectation that this last one would be more than enjoyable. "Rowena in Boston" and "Mrs. Kats in London" were very entertaining stories, and the characters are vividly characteristic of New England life. And in this story, too, Mrs. Poole, and Deacon Grove are confessedly clear portraits of New England people as found in the rural "delectables." We followed with unflagging interest the strife for mastery between the stolid, stubborn, stupid Mrs. North and the free, sharp and easy woman of the world,

monk Anselm. It is a sort of supplement to his former volume, "Not on Calvary." —ACQUINCE'S LADDER. By Ellen Louise Davis. (Fleming H. Revell Co.: New York. Price, \$1.50.) An English story of considerable power. Dealing with religious life as it comes in contact with irreligious and unreligious life, it has much that is of exciting interest. But it is a safe story to put into the Sabbath-school. Boys especially will like it, and those who are interested in Y. M. C. A. work. —THE COLUMBIAN CYCLOPEDIA. Vol. 25. (New York: Garretson, Cox & Co.) This volume contains "Rebels" to "San Martin," and treats of over 1000 different subjects, many of which are illustrated. This is one of the cyclopedias that is best in quality and cheapest in price. —THE LITTLE CHICKEN-THIEVES. By W. A. Robinson D. D. (Cincinnati: Cranston & Curtis) This is a delightful and clever little story for boys. It is full of the exhibition of those peculiar boyish traits which make them so attractive to adults in real life. Dr. Robinson has admirably caught the boyish character and portrayed it. —ELEMENTS OF ARITHMETIC. By William J. Milne, Ph. D., LL. D. (New York: American Book Company. Price, 30 cents.) A very simple and well-arranged elementary arithmetic, designed to be introductory to the larger and standard arithmetic by the same author. —SHEPHERD ONE HAND. Six speeches by John G. Woolley. (Punk & Wagnalls Co.: New York. Price, \$1.) Whether temperance is to be abandoned, and that is every body's name of Mr. Woolley is known as one of the most earnest, eloquent, and incisive speakers upon that subject. These six addresses prove the statement. They are good reading for the preacher who is preparing to speak upon temperance and intemperance, license or no license, the saloon or the home. —THE SECRET OF CHARACTER BUILDING. By John B. De Motte, A. M., Ph. D. (Chicago: S. C. Griggs & Co. Price, \$1.) A very practical and helpful series of chapters which young men and women can read with profit. It is at times as wise as advice and technical, but we think that ordinarily it will be comprehended. —GIST. By Lily Ryder Gracy. (Cincinnati: Cranston & Curtis) We presume that the author of this volume is the daughter of Dr. Gracy, who is himself an encyclopedia of information upon the subject of missions. This little volume is a hand-book of missionary information, and is compiled on a good plan, with questions and answers upon each country. It is intended, we are told, for use in young women's circles especially, but it is so well compiled that it can be used everywhere. —PICTURES OF CHICAGO AND GUIDE TO THE WORLD'S FAIR. (Baltimore: E. H. Woodward & Co.) This is one of the many volumes of this character now being published, and, well-illustrated, it seems to give a fair directory of the important places, buildings, societies, etc., of Chicago, as well as of the World's Fair.

INDUCTIVE STUDIES IN THE TWELVE MINOR PROPHETS. By Wilbert W. White. (Chicago: Young Men's Era Publishing Co. Price, 50 cents.) A good study of the twelve prophets from a conservative point of view, the result of an inductive study by over one hundred and fifty college men and women. —GOLDEN RULE MEDITATIONS. By Amos R. Wells. (United States of Christian Endeavor: Boston. Price, 75 cents.) These over fifty "meditations" are just what they purport to be. One can read in two minutes and then meditate on profitably for an hour, at least. —CRUEL PERSECUTIONS OF PROTESTANTS IN THE KINGDOM OF FRANCE. (Boston: An American reprint of the English translation of the celebrated French Protestant preacher, Jean Claude.

FIGURE DRAWING FOR CHILDREN. By Caroline Hunt Kimmner. (Boston: D. Lothrop Co. Price, \$1.25.) These admirable pages, if we mistake not, were first given in the Wide Awake; now published in book form, they are finely adapted for use in kindergartens and in elementary instruction in drawing for children, but of children also. —TOM CROLY'S WORD. By G. W. Hamilton. (Cincinnati: Standard Publishing Co.) A story for the Sunday-school, and a good one, it is a good character, and Hannah, Tom Croly is a good character, and Hannah, his wife, is his helpmeet indeed. Tom was a blacksmith. —THE COMIC ETHER AND ITS PROBLEMS. By B. B. Lewis. (Bridgeport, Conn.: The Evening Post. Price, \$1.) A clever and altogether scientific study of the ether. The author's inferences from the present known data concerning the cosmic ether, make it a very potent force, more so than is perhaps warranted. —HOW TO BRING MEN TO CHRIST. By A. Torrey. (Fleming H. Revell Co.: New York. Price, 75 cents.) Mr. Torrey is well known as an aggressive and wise worker in Chicago among the lower and degraded classes; and his long missionary experience there gives him the ability to speak most wisely and suggestively. Christian workers of every kind can get something here worth remembering. —CITIZENSHIP. By Charles A. Brinley. (Philadelphia: Porter & Coates. Price, 10 cents.) Mr. Brinley should put in board covers what he has to say, for it is a valuable work. He considers the rights, difficulties, and preparation of voters. It is a vital problem well and wisely handled.

MAGAZINES AND PERIODICALS. The July Magazine of Art has for a frontispiece a photograph of the Egyptian Slave, "by N. Sichel." The Royal Academy Exhibition '91 has four illustrations, from Leighton, East, Watts, and Gerome. There is a third illustration from "British Etching," and a fourth on "The National Gallery of British Art and Tate's Collection." —"Thomas Fied, R. A.," with a portrait and six illustrations from his works, is the subject of an interesting article by Marion Hepworth Dixon. (Cassell Publishing Company: New York.) —Sun and Shade for May has some attractive plates, "The Approaching Storm," from a painting by Constant Tryon, being especially good. "On the Road to Carmel," a portrait of Kate Field, and a view of John Ericsson's statue are other noteworthy pages. (N. Y. Photogravure Co.: 137 W 23d St., New York.)

The Journal of Hygiene for July has a seventh paper upon "The Hygienic Treatment of Indigestion," by the editor; with "Notes Concerning Health," "The Hygienic Food," "The Hygienic Food for Women," etc. (Dr. M. L. Holbrook, editor: 46 East 21st St., New York.) —Health for July touches on such topics as: "Healthful Sleeping Rooms," "Neglect of School Children," "On Growing Old," "Dainties for an Invalid," "The Air We Breathe," "Modern Treatment of the Insane," etc., etc. (Health Publishing Company: 132 Boylston St., Boston.) —St. Nicholas for July is filled with the latest sort of reading for our young people. May has some attractive plates, "The Festal Days at Girls' Colleges," by Grace W. Rogers; "The Eve of the Fourth," by Harold Frederic; "An American Citizen," by Marian Gehring; with fresh chapters in the two absorbing series—"Toilette's Philly," and "The White Cave"—and short stories and poems, are a part of the attractive table of contents. (Century Company: New York.) —A portrait of H. R. H. Princess

May of Teck is given as a frontispiece in the July Cassell's Family Magazine. Two new series began in "The Queen's" and "The Prince's" and there is the usual amount of miscellaneous reading, including four complete stories, "Out Chat on Dress," and "The Gath-er." (Cassell Publishing Company: New York.) —The Quiver for July is a full and entertaining number, with serials, short stories, religious articles, etc. (Cassell Publishing Company: New York.) —Lippincott for July has a story by Patience Stapleton entitled, "The Troublesome Lady." There is besides an interesting list of articles, including an illustrated paper on "Chicago Architecture," by Barr. Perros. "The Reprieve of 'Capitalist Clyde'" is the 5th in "Lippincott's Notable Stories." (J. B. Lippincott Company: Philadelphia.)

The current North American Review has much that is timely. Rev. Dr. Briggs discusses "The Future of Presbyterianism in the United States," in which he maintains that the contest for the liberty of broader thought in that body will continue until it becomes as "broad, catholic, and progressive as her Congregational and Episcopal sisters." Col. Ingersoll declares that the Chinese should not be excluded, rehearsing their virtues and giving his side rap at Christianity; while Hon. J. T. Gary declares they should be, rehearsing the sand-lots' reasons. "Should the Chinese be Excluded?" is the question they each answer. The Duke of Vergara, who has been filed and feasted recently in this country, has written a paper on "The Family of Columbus," describing his life and his present status. This is only a fractional part of this great number (New York, 3 East 14th St.)

July Wide Awake, in brown, red and black, offers the following special articles: "Concord Dramatics," by George Bradford Bartlett; "With the Lady of the Lake," by Jeannette A. Grant; "The Two 'Shahs,'" by Maud R. Burton; "The Circus," by Mary E. Stone; "Out of Door Gymnastics," by John Graham, Manager B. A. A.; "An Old Spanish Town," by Marietta Ambrose. (D. Lothrop Co.: Boston.) —Our Little Men and Women for July—A month's worth of children about cats and kittens and monkeys and hens and balloons and the circus, etc. (D. Lothrop Co.: Boston.) —June Music offers with an admirable paper on "Russian Folk Songs," by John Comfort Fillmore, with illustrations. Then follows a list of papers of a musical character which help to make the magazine indispensable to the musician of whatever order, and very acceptable to the general reader. (Chicago, 240 Wabash Avenue.)

The Midsummer Correspondent, the first at the new price of 12 1/2 cents per copy, though unchanged in size, excels any other issue of that magazine in the number of its distinguished contributors, in the interest of its contents, and in its overabundant illustrations by famous artists. Francis Coppee, William Dean Howells, Camille Flammarion, Andrew Lang, Frank Dempster Sherman, H. R. Boyesen, Charles D. Kay, Thomas A. Janvier, Coleridge Tillingham, Agnes Repplier, and Gilbert Parker are a few of the names which appear on its title page. There are two significant, able, and interesting papers at least in the current Atlantic. The first is, "Governor Morton and the Sons of Liberty," by William Dudley Foulke; and the second is, "Problems of Presumptive Proof," by James W. Clarke, which ably shows that indirect evidence is sometimes as strong as, and often stronger than, direct evidence. (Boston: Houghton, Mifflin & Co.)

CHICAGO NOTES. REV. JOHN O. FOSTER, A. M. The ministers' meeting has adjourned till the first Monday in September. The increase of the year has been marked as to total attendance. Some of the ablest papers ever presented have been given during the past month. Bishop Merrill's paper on the causes and origin of the great political parties was one of his best. A committee was appointed to see that it appears in print.

We might write a score of personalities, but can give only a few. Dr. Luce Hitchcock comes in among us again, as cheerful, happy and benignant as of yore. His eighty years have made his life extremely white, but his mind is as clear as ever, and he is unabated. He was quite poorly in the early spring, but has so fully recovered as to seem "maist as gude as new." It seems like a benediction to have him among us as the true veteran, the strong man, the safe guide, that has been since 1841, when his lot was cast among us. Fifty-two years in one Conference—the Rock River—filling every gift of the church save the bishopric, and only missing that by a few votes down yonder in the capital of Hootenaw, is a good record. Dr. Hitchcock does not draw on the Conference funds for a support, for by his care and good management he has a home and a rental income that will keep the wolf away. His children are somewhat scattered, but the note of reaching distant places has been shortened very much since he rode old "Dobbin" from Plainfield to Dixon, and saw the wild waste of prairies with only here and there a settler, but now under high cultivation and worth from \$80 to \$100 per acre. You will not find a finer and more devoted man in all Methodism than this same Rev. Luke Hitchcock, D. D.,—and the brethren all say so.

When he left the City Mission and Church Extension Board, which was the child of his fruitful brain, there came a man from the far West, not of the cow-boy pattern nor of the "wild and woolly" kind, but a real live, wide-awake cyclonic presiding elder of the Western cyclonic kind. A. D. Traveler has made his mark, and a deep one too, one that ages cannot erase. He thinks and plans and preys and builds more and more churches. Twelve a year within the corporation is not his minimum, but he expects larger things; not shanties, dug-outs or temporary chapels, though he knows all about these, but good, substantial brick buildings like that at Auburn Park dedicated the other day, worth \$50,000. And now comes an agony, and the Reverend A. D. T. has it in the worst stages. Diagnosed it is this: Brick sold for \$9 three months ago. Now any quantity can be had for \$7 per thousand. Carpenters were getting fifty cents per hour then, now they can be had for twenty cents. Nails, glass, lime, sand, stone, etc., are all remarkably cheap, and now is the time to put up twenty new churches at less than half the cost of one year ago. The church needs the buildings to house the people; new fields are calling and church services are demanded. The hard times have made the poor man much trouble just far during the hot months. A gang of carpenters offered to go to work on a church the other day for one dollar a day. Yes, if Bro. Traveler had the means now ready to command, he could put up two churches a month before 1894 comes in. A small start of a few hundred dollars would build a church where, before now, five, two hundred worshippers would be housed. Does any one want to correspond with the above-named? If so, he or she will find a man who can give you more points about Chicago Methodism than any one living.

The city is swarming with ministers. The lists of those introduced to our preachers' meeting have been remarkably lengthy, and many of them are veterans of other Conferences.

The camp meetings are about to open, and are as follows: Old Des Plaines, July 21 to Aug. 2; National Holiness meeting at the same place, Aug. 3 to 14; Lake Bluff Salvation Army encampment, July 30 to Aug. 6; Lake Bluff, Aug. 10 to 20, at which there will be an E. Worth Loane Assembly; also the W. C. T. U. Training School, July 16 to 22. The indications are that there will be seasons of great gatherings, and many will be on the beautiful grounds.

Obituaries. LARRY.—The death of Drusilla Larry, which occurred at Wakefield, N. H., Dec. 20, 1892, though only noted by the local papers of New Hampshire, deserves more public mention through the columns of the deceased's beloved church paper Zion's Herald. "Pray for my life and my soul," she said, "but I may be given strength to endure unto the end."

Larry was born in Gilead, Maine, Feb. 11, 1824. At the age of five her mother died, and she was reared by her father and her mother's second husband, and she was the Master's cause, and He who doeth all things in power. With all his pain and sorrow her life was to become a perpetual mission, and literally one of the great evidences of the truth of our religion. For more than fifty years she has been almost a constant missionary. An invalid at the age of twelve, at three different times she was thought to be about to part from earth and be at peace, but the Lord gently laid His hands on her and said, "N. Y. my child!" At one time she lay for twenty-one days unable to move hand or finger, but she was given strength to work once more, that she might have something to give to missions and to the church members of her chosen denomination.

For twenty years she was upon her knees, to raise herself or turn without the assistance of friends, but to the last she was deeply interested in the welfare of those about her and of the church to which her name was transferred, but which she had never seen. Her life was a continual inspiration, and she was an invaluable blessing to her church and pastor. The influence of that godly life will not be known until the scenes of life are past. A saint has been translated to the land of the living. Her life was a great blessing to her church and pastor, and she was a great blessing to the Master's cause. She was a great blessing to the Master's cause, and she was a great blessing to the Master's cause.

George.—Lewis Brainerd George was born March 24, 1825, in the town of Wrentham, and passed into the better land, April 27, 1893.

He came to Sagus when a young man twenty years of age. Rev. Edward Cooke, D. D., at that time pastor of the First Baptist Church, was having a precious revival of religion, during which about fifty persons united with the church. Bro. George's name was on the list of converts among the first of these. For forty-five years he sustained an unblemished reputation as a Christian, and was greatly esteemed by all who knew him for his integrity and uprightness. During all these years he was a member of Zion's Church, loyal to the church and its doctrines, and his convictions, grounded in the faith of the Gospel, quiet, even and calm, but with a personality that carried such persuasiveness as to draw to him friends from every walk in life. The most of these years he was an official member of the church and one of its wisest counselors, and a teacher of a class of young ladies in the Sunday-school, which was replenished from year to year, as its members were advanced to other classes, by the constant new recruits. Thus he had a share of the members of the church and people in the community have been at some time members of his Sabbath-school class.

In the place of his preaching service (New York room) personal oversight in habits, manners, care of person, room, etc.; comfort not stated.

Nov. 25, 1848, he was united in marriage with Sarah, youngest daughter of Solomon and Sarah Brown. She with their son William, his daughter, Mr. C. H. George, and his son, survive him, deeply mourning their loss. He made his home delightfully sacred.

In June, 1860, he entered into partnership with his brother, Henry M. George, in the business of cut and leather, and these twenty-eight years were a period of unbroken harmony and fellowship, during which a business was built up that has since been a handsome competence, and enabled him to be one of the foremost supporters of the church.

Though he had no children, yet for several months he knew he could not recover, and though the community and many of his most intimate friends were ignorant of his illness, and he himself was ignorant of it, yet he and his beloved wife conversed freely about it, much as one would talk about taking a journey. He was very patient during his illness, and resigned to the very last, and closed his eyes in peace, bidding adieu to dear and loved ones for a brighter home.

Younglings.—Mrs. Fanny E. Younglings, wife of Andy G. Younglings, aged 20 years and 4 months, passed to her eternal home, June 16, 1893, after a long and trying illness.

But a short time before her marriage she felt the need of a Saviour, accepted the Gospel, and was baptized, resting in the promises of God, and joined the M. E. Church, of which her husband was a worthy member.

Her physical strength rapidly weakened, and her frail body slowly wasted away. At times her sufferings were very great, but her soul was in patience without a murmur. For more than a year she was in bed (her pastor) had many refreshing seasons at her bedside, encouraging her faith through which she would triumph over death. A few hours before she passed away while holding her cold hands in mine, with much earnestness she said, "It is all right with my soul. Jesus is mine. I do not care to remain longer." She bade the household and all friends farewell, and her soul passed out of its tenement of clay to receive its crown. She leaves a Christian parents, several brothers, and a stricken, devoted husband, to mourn their loss. The Gospel was magnified in her sickness and death.

Berlin, N. H. Fairbanks.—Joel Fairbanks died at his home in East Templeton, Mass., July 1, 1893, at the advanced age of 78 years, 11 months, and 14 days.

He was born in Gardner, Mass., and was for many years connected with the Congregational Church there. In 1863 he was removed to East Templeton, where he at once identified himself with the M. E. Church, serving on the official board as efficient worker in all departments, not only in giving time and talents, but of his earthly substance often beyond his ability. Every one speaks highly of his Christian character. His life was a testimony and his influence a benediction to those with whom he came in contact. His experience was deep and rich, his faith strong, nothing wavering.

For five years he has been more or less unable to work, and about the latter part of April he took to his bed, from which he never rose, although kind hands ministered to his wants. He was ready to go, to be with Jesus. He leaves a widow to mourn her loss.

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Zion's Herald.

WEDNESDAY, JULY 19, 1893.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

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WHAT IF ALL?

The maxim so long associated with the great name of Kant, "So act that the principle of thy conduct shall be fit to be universal law," is one whose practical importance can scarcely be over-emphasized, and one that ought to be made very familiar to all. It will be found of great help in the decision of many a doubtful and delicate question. It will aid in pointing out the path of duty so often obscured by selfishness.

What if all should do the thing that I am doing, all who have as good a right to as I have? This self-indulgent, this personal gratification, this questionable habit—if my neighbors generally should copy it, would it have a good effect upon society? What if all the members of my family should do as I am doing, would the result be such as I should like? Would I be pleased, and would God be pleased, to see everybody following my lead in this thing, and copying my example?

Let no one say, this is an unfair test. It is certainly our business to ask, not simply, "How will this thing which I do affect myself?" but, "How will it affect others?" It is the spirit of Cain which refuses to consider this. We are responsible for the customs which we sanction. Our influence for good or ill continually makes itself felt. We must be very sure that there is an altogether sufficient reason that will stand at the judgment seat, before we excuse ourselves for what we would condemn or deplore if people generally took it up. Happy he who can honestly declare that no one has ever been injured, or could be, by following his example!

WHAT WOULD JESUS DO?

Another most fruitful and helpful question that ought to be continually propounded is, "What would Jesus do if He were here now in my place?" Here is a plain pointing to the Christian ideal. Just so far as we can repeat that pattern life, altered as circumstances personal, social, and national demand, precisely to that extent our life will be truly successful and sublime.

It is not, of course, the blind, formal, slavish imitation of a copy that is laid upon us. We are given a much more difficult and inspiring task. Ours it is to become filled with the very spirit of the Master, and then let that spirit freely work itself out amid the modified surroundings of our own time and station. If Jesus were on earth at present, in the West instead of the East, in the nineteenth century instead of the first, the details of His activity would almost all be different from those which we read in the Gospels. We must imagine Him here, and picture what He would do.

Most certainly it is possible to give a wrong answer to the question, and to take a course which He could not sanction. But the effort to put Him in our place will of itself wonderfully clear the air of many misgivings, and in proportion as we closely study the actual doings and sayings of Jesus, tracing out the principle in the practice, laying hold of the permanent truth no matter how much covered up in the wrappings of the temporary, in that proportion shall we be able to reproduce Him clothed in the habiliments of modern life. What nobler or grander mission can we set before us? But however well we succeed in it, we need not think that any great number will recognize the Master's likeness in our face or be ready to bear witness that He walks and talks among men. As when He came the first time, so if He should reappear now, the vast majority, even of the ecclesiastics and the religious, would be ignorant of the time of their visitation and hug to their bosom a gross misconception.

THE PULPIT AND ITS GRIP.

Every now and then something comes out in the papers about the pulpit's losing its grip on the people.

It depends on the pulpits we think of, and the people we have in mind. Statements so sweeping are rarely wholly true or wholly false. No doubt all pulpits have lost influence with some people, and some pulpits have lost with all people. Reverence for the office and name of preacher is less than it was a generation ago; reverence for preachers altogether worthy and faithful was never greater than today. This is clear gain; religion is honored when men prefer to honor a man rather than an office. Christendom honored Phillips Brooks not one whit more because of his name as a Bishop; good people honored the man they knew before the church gave him a new title that never blinded or deceived him. If Phillips Brooks had spent his life airing his speculations instead of preaching the Gospel, his genius would have given him audience for a time at least; but he would not have been honored as a preacher had he been Bishop for a whole generation.

We are not making reference now to those who, through the influence of animism, mere mercantilism, agnosticism, or other form of unbelief, have openly turned away from the church. While foolish or unworthy preachers may have helped them into their present attitude, they have themselves made the breach. There was a good deal of writing recently, seeking to explain "the great falling off in attendance upon church services." It was a sort of symposium procured by some kind of newspaper syndicate. The right answer is—there is no such falling off as the request for opinions assumed. It is doubtless true in parts of some cities; it may be wholly true to some others. But that symposium occupied itself with a question asked about the whole country. Taking the entire population of the United States, there never were so many people, nor so large a proportion of the entire population, in the habit of church-going as there are today. There were never so many who believe the Bible and live according to the teachings of the Gospel. But they are not noisy people, and the papers do not make mention of their church-going; it is not news. But every village Sunday picnic is advertised; every excursion to the beach or to other pleasure resorts receives newspaper notice. It is like the case of a preacher who flies the orthodox track—the telegraph operators keep the wires hot, for a few days, about him; but it is not worth while to send telegrams all over the country to tell of thousands who hold fast to the Word of God and the divinity of Christianity. A preacher commits a crime, and it adds "salt" to the news of the morning; it would be dull reading indeed to print whole editions full of the names of preachers who walk in the truth and incarnate the Gospel they preach. People expect them to be faithful and good.

As a mere matter of figures, nothing is more certain than that, comparing census tables of both Church and State, our ancestors a hundred years ago were heavier compared to us. But that many pulpits—and so, in a sense, all—have, in the last generation, lost influence, it is, it seems, undoubtedly true. Many explanations may be sought, found, given out; but we consider one view only—the substitution by many, in pulpit deliveries, of Gospel preaching by something that is not Gospel preaching. If the people understand that the man in the pulpit is giving them only what may be "concluded and proved out of the Scriptures," or that is "agreeable to the same," if they understand that he gives out to the people what he believes to be taught by the Word of God, they will, by moral necessity, hold him in respect and reverence. But if what is called "text" is only a starter or motto—or like quotations from Horace, or other ancient poet, at the beginning of the Address papers—for a lecture on something not of the Gospel, can we be surprised that the people lose reverence for such a man and treat him exactly as they do other lecturers—according to his personal ability to "draw a crowd" and interest them? If Paul had been only a lecturer, the Ephesians would rightly have judged him as they did their man Tyrannus.

The crowd that fills a church is not of itself proof of the religious prosperity of that church, nor of the hold of the speaker, considered as a preacher, upon his congregation. Viewed as preachers, some popular speakers, occupying pulpits while delivering lectures and orations, have no grip at all. But while it lasts they are magnets and draw. The hundreds who, without genius, resources, or opportunity, imitate their methods, do not draw; they have no grip of any sort; they were never preachers, and they have failed as lecturers or orators.

The temptation to substitute preaching by lecturing is not small. To some it brings notoriety and gold, and both have fascination. Mere lectures on science, art and literature cannot, even when masters, stand where preaching ought to be done—take the place of the exposition of the Holy Scriptures. If men persist in using their pulpits for lectures and disquisitions instead of for preaching the Gospel, the people will judge them as they do other "paid lecturers"—by their ability as lecturers, orators, instructors, or amusers of the people. And they should be so judged. It is according to the facts, and it is right in itself. A pulpit so used loses its grip as a pulpit—otherwise preaching place; it holds or loses it as lecture platform—according to the genius of the lecturer or the tastes of his audience.

It is delightful for a preacher to

have a full church Sunday after Sunday, and it does seem that one so favored has the greatest of opportunities to do good in the world. But it is not necessary to have large congregations, and the importance of opportunities is not to be measured by mere numbers. It cannot be doubted that some preachers who never had large congregations have been chief among those who, in saving souls, have most built up the kingdom of our Lord. Jesus rarely had great crowds to hear Him. He who preaches the Gospel will not always preach to crowds; but he will not, as a preacher, lose his influence among men. Judged by the space given to his name in the morning papers, he may have no influence at all, but Christian people must not judge God's servants after this fashion.

No; the pulpit, used for preaching, has not lost its grip; it never had such a hearing as it has today.

Be Patient with It.

We beg our friends to be patient with the *Christian Witness*. It should be treated as Paul treated the Jews, who misapprehended him, dogging his steps everywhere, charging him with heresy, and interfering with those who were converted under his ministry. Paul exhibited infinite patience with his Israelitish brethren because "their eyes were blinded." The parallel is very close. Paul's critics could not get out of the Mosiac dispensation—neither can the *Witness*. There is some improvement, however: its vision is broader and clearer than when first we knew it. Its great need is instruction, edification and illumination. To this end we are working. Progress in that direction is slow, but as we compare its present with its past, advance is clearly apparent. It is not very long ago that the term, "second blessing," was a sort of fetch with the *Witness*. The *Witness* noticed that it was using this unchristian and unchristian term in a misleading way, and so stated. At first the *Witness* broke out in response in denoted disapproval. Zion's Herald was accused of attacking the faith and the teaching of John Wesley, and in the stock phrase used by the *Witness* against all its critics, we were charged with "Unitarian tendencies." It is noticeable that the words, "second blessing," have almost entirely disappeared from the columns of the *Witness*.

We next undertook to put the *Witness* right on the matter of "fasting." Our first utterance threw that paper into convulsions. We were accused of violating Methodist standards and of inveighing against the doctrine of the church. But in a little time the position which we took was so strongly sustained by eminent Biblical scholars, that the *Witness* retired from its onslaught, and we no longer find it supporting its original and old theories about "fasting."

The *Witness* exhibited special sensitive ness, even to irritation, at any mention on our part of the subject of "Higher Criticism." It scoffed at the phrase as representing only that which was harmful to the church and the individual Christian. We said that the church must discriminate between a Higher Criticism that was Biblical, devout and helpful, and a Higher Criticism that was skeptical and destructive. A symposium was published in our columns, in which the position taken by Zion's Herald was enthusiastically sustained by eminent men of all denominations. And now the *Witness* has ceased to sneer at us as heretical upon this important subject.

Our last effort has been made in a similar endeavor to clear away the misapprehension in the use of the *Witness*'s favorite phrase—"Inbred sin." But here again we have been misunderstood, and again accused of heresy. Once more the old criticism is made that we are showing decided Unitarian tendencies. But the result in this case, we trust, will in the end confirm the position which we have adopted. Our readers are requested to note the results in the other cases just mentioned, and to be patient with the *Witness*. Its editors, with its chief contributor, Rev. D. Davies, apprehend the truth slowly, but in good time we shall hope to enable them to perceive it. Infinite patience is needed, and we exhort our readers to exercise it.

The "Baltimore Methodist's" Criticism.

Our worthy critic of the *Baltimore Methodist* thinks Zion's Herald, in the issue of July 5, on the effect of Adam's sin, occupies "the safe Scriptural ground as to the moral status of infants." There is nothing in this later editorial which was not involved in the earlier one on "Inbred sin." The latter simply gives in fuller and more orderly form what the former presented in a fragmentary way. The *Methodist* failed to bring the fragments together, and to grasp the purpose of the editorial. The editorial contained four paragraphs, and the *Methodist* refers to but one of them. The contents of the square can never be ascertained by treating one side of it. We advise the *Methodist* to a broader and more catholic reading before again attempting to turn critic.

The Methodist Assurance Association.

Inquiries are constantly coming to our table concerning this organization, and we are asked to give an opinion as to the wisdom of investing in its capital stock. We are constrained to make answer briefly, because it is evident, from the tenor of the letters that reach us, that the published statements relative to the Association are misapprehended. The impression is abroad that the Methodist Episcopal Church is behind this enterprise, and is responsible for its financial security and success, as it is behind the Book Concern and other connectional causes. Of course there is no foundation for this impression, nor do we think that the published announcement, when critically read, conveys that idea. The justification for such an inference is found in this paragraph from the prospectus of the Association:

"The Association is organized by order of the General Conference of the Methodist Episcopal Church, the largest Protestant denomination in this country (which is to share in the net profits of the business), with a capital of \$1,000,000. The Association has a net property of over \$132,000,000, with an insurable value of over \$90,000,000. This church, whose Missionary and other Society drafts never went to protest, whose Book Concerns for over a hundred years have never failed to pay 100 cents on the dollar, is also the proprietor of this enterprise, and we confidently believe that she will give it her hearty support and patronage."

We say, in conclusion, therefore:—1. The Methodist Episcopal Church does not assume any responsibility whatsoever for the financial success of this Assurance Association. 2. The enterprise is purely a financial expedient, with all the contingencies of such a venture. Fire insurance is a science, and if this Association is managed by experienced men in the business, it will probably succeed. 3. A letter just received from a minister asks: "Shall I invest my few hundred dollars in this stock?" Conservatively inclined as we are in all matters of investment, we should reply adversely, because we cannot advise our readers to invest "their little all" in any financial experiment. With men of wealth, accustomed to making investments and calculating wisely concerning the probable outcome, the case is entirely different. They can afford to risk chances that the small investor never should hazard.

PERSONALS.

—Rev. George P. Maine, D. D., declines the presidency of Allegheny College—a position to which he was recently elected.

—Dr. Caylor has been preaching his one hundred and sixtieth discourse in Saratoga, and hopes to round out the full two hundred.

—B. E. Titus, business manager of the *Northern Christian Advocate*, and Rev. J. H. Tompkins will spend a few weeks together at Mattapoisett.

—In view of the hard times prevailing in Colorado, Dr. McIntyre has asked that his salary as pastor of Trinity, Denver, be reduced a thousand dollars.

—Rev. H. G. Appenzeller and family, of our Korean Mission, will sail from San Francisco on their return to that country, per steamer "Peru," July 22.

—We are supplied with a copy of the Minutes of the ninth session of the Mexican Annual Conference through the thoughtful kindness of Rev. J. W. Butler, D. D.

—The death is announced of Rev. I. N. Baird, D. D., of Erie, Pa., member of the Pittsburgh Conference, and formerly editor of the *Pittsburgh Christian Advocate*.

—The wife of Rev. W. H. Hyde, of St. Albans Bay, Vt., died on Sunday evening, July 9. She was a most exemplary Christian woman. A fitting obituary will soon appear in our columns.

—Prof. A. R. Sweetser, who can be regarded as a temporary supply by our churches, is an able and interesting preacher. He is now residing with his father, Rev. S. B. Sweetser, of Marlboro.

—Joseph Ewart, who graduated this spring from Boston University, a son of John Ewart, of South Lawrence, a prominent member of the South Lawrence Church, has been elected principal of the Essex Grammar School, Lawrence.

—Rev. Dr. James A. Spurgeon and Rev. Dr. A. T. Pierson have each been presented with an illustrated album, containing the subscribers' names, and a check for \$110; valuable clocks being given to Mrs. Spurgeon and Mrs. Pierson.

—Rev. Dr. Homer Eaton, of the New York Book Concern, attended the Epworth League conference at Cleveland, and preached with great power in the Reformed Episcopal Church of the Epiphany on the "Mediator of a Better Covenant."

—Our readers will be gratified to learn that the year which has just closed has been one of marked success at the New England Depository. The sales are the largest for many years. We congratulate Mr. Charles R. Magee upon his well-earned success.

—Archdeacon Farrar, in a letter to the London newspapers, thus describes the memorial to Phillips Brooks to be placed in St. Margaret's Church, London: "It will be an *opus sectile*. The design will have as its subject: the Good Shepherd, so dear to the Bishop's heart."

—Rev. S. W. Duffield, in writing concerning the home of Samuel and Susanna Wesley, says: "Religion was an exact science in that home, and Bible-reading and prayer were punctually attended to. Certainly the results are not discouraging to any who reflect upon the process."

—Rev. W. F. White, of the Boston Traveller, is in urgent demand as a pupil-supply during the absence of our ministers on their vacations. We are not surprised at this fact, for he is one of the ablest and most acceptable preachers that we have heard in our denomination in New England.

—Alfred Mace, son of Jem Mace, a pugilist, is an evangelist. He has been preaching for twenty years. He came to America four years ago, having previous to that time done missionary work in England. He is a strongly built man, not unlike his father in personal appearance, and is said to be an eloquent preacher.

—Zion's Herald, several weeks ago, expressed the earnest hope that President Cleveland would retain Dr. Daniel Dorchester as the superintendent of Indian Schools. The Indian Rights Association now urgently request the President to retain Dr. Dorchester, and in this wish are heartily supported by the Protestant religious press of the country.

—The nuptials of Mr. Willie H. Heath, of South Braintree, and Miss Bertha M. Hill, of Attleboro, were celebrated on the afternoon of July 12, at the home of the bride, 20 Dear Street. The ceremony was performed by the groom's father, Rev. Wm. B. Heath, pastor of the church at Hingham, assisted by Rev. Raymond P. Walker, pastor of the church in Shrewsbury.

—We learn from the *Pittsburgh Christian Advocate* that Dr. D. H. Wheeler, late president of Allegheny College, will remain in Meadville, Pa., during the summer, and letters addressed to him at that place will probably reach him for some time to come. He expects to do some literary work, but has not definitely fixed upon a place for a home.

—We are indebted to the *Christian Advocate* for the following personal mention:—"Rev. G. F. Hopkins and wife, of Hyderabad, India, are on their way to the United States, on account of illness. They are coming by their own expense—Mr. Hopkins under permission of Bishop Thoburn, and Mrs. Hopkins with six months' leave of absence from the Lady Duffin Hospital, with which she is connected. They will probably reach New York by the end of July."

—Rev. Dr. H. B. Ridgway, president of Garrett Biblical Institute, Evanston, Ill., is seriously ill at Kyoto, Japan, where he, with Mrs. Ridgway, arrived on June 8. He was then apparently in good health, but some time ago he was attacked by a severe attack of typhoid pneumonia, and Dr. Berry, of the American Board Mission, had little hopes of his recovery; but on June 15 he was somewhat improved, yet still in great danger. Rev. M. S. Vail and Miss Vail, missionaries at Tokyo and cousins of Mrs. Ridgway, were with them.

—The heroic conduct of the young Negro, Basil Lockwood, the day of the Ford's Theatre disaster in Washington, has been remembered by the gift to him of a handsome watch, suitably inscribed. This man, passing along at the moment of the horror, ran and fetched a ladder, and climbing up, held the ladder horizontally for persons to escape out of the windows of the ruined building. The ladder being too short, Lockwood, who is a powerful man, fastened his feet in it by some means, and bore on the strength of his legs the weight of several persons, who one by one crawled out of the window upon the ladder.

—Rev. N. Walling Clark, D. D., for the last four years professor in the Martin Mission Institute at Frankfort-on-the-Main, Germany, will soon enter upon his work as president of the Methodist Episcopal Theological School in Rome, Italy. Dr. Clark has been recently bereaved in the death of his mother (wife of Hon. George L. Clark, of Washington, D. C.), who passed away June 21. She was president of the Woman's Foreign Missionary Society of the Metropolitan M. E. Church, one of the board of managers of the Methodist Home for Aged Women, and an active worker in the Central Union Mission of Washington.

—We see by our Methodist exchanges that Dr. D. H. Moore of the *Western* is in great demand to preach dedicatory sermons.

—The *Northern* says:—"The ship which had John Foster and Dr. Leonard sailed for Japan encountered a heavy storm the first night; the Bishop declares that of the 150 nights he has passed on the ocean it was the worst in his experience; he was the sole passenger at breakfast-table the next morning. Dr. Leonard thinks that Chaplain McCabe's theory about sea sickness—that it is a 'mental hallucination'—was in no condition to look at a meal until the second day out."

—Rev. I. H. W. Wharf sends the following note:—"I have just received a letter from Rev. F. H. Osgood, a superannuated member of our Conference, stating that his wife died June 12, at Angles, Cal. His wife had been confined to her bed for two years. Bro. Osgood is a young man, but broke down while presiding over the Bangor District five years ago, and was in poor health. The first of June he took his wife to Los Angeles by the advice of his physician as the only possible means of help for her. It is a very sad case. Bro. Osgood's request, I will prepare an obituary notice for Zion's Herald."

—The Maine State College at Orono is to be congratulated on the election of A. W. Harris, Ph. D., as its president, to succeed Dr. Fernald, whose resignation was placed in the hands of the trustees more than a year ago. Dr. Harris is a graduate of Wesleyan University, and has been for years the head of the Experimental Station of the Agricultural Department at Washington. Dr. Fernald has done a work at the college which will never be forgotten. The institution is now in excellent condition—a fine group of buildings, new and modern in their appointments, an able faculty, and the number of students constantly increasing, over sixty having applied for admission next year. Rev. W. F. Holmes, the pastor of our church at Orono, graduated in the same class at Wesleyan University with Dr. Harris.

BRIEFETS.

A copy of the Maine Conference Minutes for 1893 is just received.

The city of Toronto, Canada, is to vote, Aug. 26, on the question of having cars run on Sunday.

According to the last report of the New Orleans health office, the death rate among the whites is 16.68 per 1,000, and among the negroes 40.51.

Not less than eleven hundred exhibits are closed or covered by their owners at the Chicago Exposition on the Lord's Day.

In reference to the petition to the court on the part of the son of the late Amos Shinkle, of Covington, Ky., to set aside that feature of his father's will which prohibited the sale of any of the real estate, we would like to say that the petition is made because the son desires to consummate the sale of some real estate to a friend of his father, before the latter's death. The will, which contained the wrong impression that may have been made by the son's petition to set aside that provision of the will.

The Chicago *Inter-Ocean* recently contained an editorial entitled, "Shut the Gates" of the World's Fair on Sundays. It said that the directors "certainly miscalculated the strength (if I hold the American Sabbath hat on the country at large. That hold is not confined to church members or to those who are regular attendants upon church. Thinking men from all classes are to be found speaking out against making all days of the week alike."

The following paragraph is quoted to illustrate the manly and Christian spirit of the editor of the *Presbyterian Observer*:—"Last week a mistake occurred in the name of the paper from which we quoted the remark that the 'Presbyterians are a denomination that do not grow up in the world.' The remark should have been attributed to the *Boston Herald*, a secular paper, instead of *Zion's Herald*, a Methodist journal. The *Observer* has advertised it as 'designed to suit all tastes and wants.' This advertisement reminded one contemporary of a mechanic's sign once seen somewhere in New England: 'All kinds of twisting and turning done here.'"

In exploring a park one admires the beautiful walks, the handsome drives, the shady paths, the sparkling fountains, and the fragrant beds of flowers. But quite often on the outskirts, or in those parts not so much frequented, one comes upon a rubbish heap or a piece of ground utterly neglected and given over to weeds. It is too close a counterpart of most lives. There are places for show where every effort is made to present a fine appearance. There are other places where nature is allowed to run riot. Yet God sees everywhere. And if our life is lived for Him, we will neglect no part of it, but strive that all shall be a joy and beauty in His sight.

The *Morning Star* is characteristically pungent in the following paragraph:—"It is as difficult to suit all minds in the utterance of a religious paper as it is, for instance, in the utterances of the pulpit. And yet we have read of a popular religious newspaper which, in its efforts to please, has been designed to suit all tastes and wants." This advertisement reminded one contemporary of a mechanic's sign once seen somewhere in New England: 'All kinds of twisting and turning done here.'"

The *Western* has the following very interesting paragraph:—"The close interlarding of family ties between England and America has been illustrated in the fact that the mother and two brothers of Rev. Andrew Markham, of the British Navy, whose vessel, the 'Gambier', was wrecked in the Channel, and sank the 'Victoria' off Tripoli, are residents of Independence, Wis. The family, including the father, settled in that State in 1859. Many true hearts in every section of our country will with England's sailors or march with her soldiers."

The July-August number of the *Methodist Review* comes promptly to hand, and has an appetizing list of contents. We have not the leisure at command to read the articles at length, but will quote this sensible paragraph on transfers. The editor speaks very wisely in saying:—"The transfer system is absolutely essential to the conduct of the business of the denomination. It is the least important local interest in all parts of the church. Moreover, in many instances it has been the making of a man when he has been transferred from the region in which his ministry began, and in which, perhaps, he was born and grew up, to a Conference where he was not known. Men

have found a tonic in the change of climate and a stimulus in new environment which let loose life and power for larger achievement and a nobler service, so that the result of transfer was for them like 'another morning risen on mid-noon.' In most of our Conferences are men of various ages, going the rounds of limited opportunity, and plodding monotonously over familiar ground, who could do nothing better for themselves and the church than to discover some new world, and seek fresh fortunes and wider usefulness amid unaccustomed scenes."

The proceedings of the New England Methodist Historical Society at the thirteenth annual meeting, Jan. 16, is laid upon our table in attractive pamphlet form. It is a valuable document, containing, besides other important matter, the critical and scholarly annual address upon the "New England Annual Conference versus Slavery and Caste," by Rev. Charles W. Wilder, A. M.

The many friends of Clark University, in New England especially, will be glad to learn that the outlook of the institution, under the prospective presidency of Dr. D. C. John, is very promising. Dr. John is a refined Christian gentleman, an educator of long experience, and a man who will give himself wholly to his great work. The administration of Rev. E. O. Thayer as president of this University is gratefully recalled in this connection. He did a great and epochal work in its history. During his presidency two large college buildings, besides Ballard Industrial Hall, were erected; the trade school reached such development as to lead the State Board first to increase its aid, and then to double the increased amount, while taking steps to make it the leading industrial school under the patronage of that board.

The *Christian* at work says: "Dr. Robert R. Meredith proposes to repeat the experiment he tried last year of remaining in the city so as to preach every Sunday morning in the Tompkins Avenue Congregational Church, Brooklyn. He found that he felt as well last summer by staying in town and making occasional trips to Manhattan Beach as he formerly did when he crossed the ocean every summer." We heartily advocate vacations for ministers, but are constrained to admit that too much stress is put upon the idea that a vacation must be secured in some stereotyped way and always taken in August. We protest emphatically against the general desertion of churches by ministers during the coming month as in previous seasons.

Is it not a truth that everything which befalls us comes from God for our good? So it seems to us. We believe there is no other safe resting-place for the soul, no one thing so basic for faith. But it is one thing to subscribe to this creed, and quite a different thing to carry it out absolutely all through the day in all matters, however trivial. But few, we suppose, find themselves able to do this. Is not here, then, a splendid field for improvement and growth? What would more minister to our religious advancement, what would more strengthen faith and increase peace and multiply joy, than persistent progress just here? A growing concern of our will with God's will until it amounts to absolute identification in every minutest particular, is the best indication of a healthy, that is a holy, Christian life.

President D. C. Gilman, of Johns Hopkins University, Baltimore, presented recently, in behalf of the trustees of the University, to the American Bible Society, a facsimile of the Chaldean Flood Tablet, recently reconstructed by Professor Haupt. The tablet is a plaster cast from a modern reproduction in clay of the so-called Izdubar or Gilgamesh legends, commonly known under the name of the Babylonian Nimrod Epic. It contains the cuneiform text of the Chaldean account of the Deluge, as restored by Professor Haupt. The text is based on thirteen fragments. The tablet was found during the British excavations in the valley of the Euphrates and Tigris and are now preserved in the Department of Oriental Antiquities at the British Museum, London. The casts have been finished in colored plaster, so as to give them the appearance of real cuneiform clay tablets. The tablet contains, in six columns, 331 lines of cuneiform writing.

No better book can be slipped into your satchel, if you are spiritually inclined or desirous so to be, than Dr. Mudge's "Faber." It includes a very carefully-written sketch of the life, together with selections from his devotional works in poetry and prose. Here will be found all the best of that noble hymn of the higher life which have become so dear to devout souls. Dr. Daniel Steele has twenty-five quotations from him in his "Milestone Papers." The little volume also has the cream of Faber's extensive prose works—eight large, closely-printed volumes—out of which have been selected a great number of nuggets of spiritual wisdom. One can find in it all the religious growth, greatly strengthened and nourished who carefully meditate on these selections, and lead a godly life. The book, into which is compressed the condensed substance of ten, can be had for only fifty cents of Magee, or McDonald & Gill, the publishers.

Perfect, more perfect, most perfect. Is such comparison allowable? We suppose so, in accordance with the strict use of language. Yet who that really loves the Lord as He deserves to be loved can fail to feel a special fitness in some words as these, that call for some form of expression like this, that shall indicate his dissatisfaction with present attainments no matter how high, and his aspiration for the closest imaginable walk with God. He wants to be better. He sees so much room for improvement before he can be absolutely like the model, that he is prone to minimize the achievements already gained. There is a little danger that he will not sufficiently praise God for what has been done, so deeply conscious is he that more needs to be done. There is just one thing on which he had set his heart, on himself about which his mind is fully made up—he must and will have the most perfect life that is attainable, and honor the Master in the highest degree.

Very few people, we take it, are in danger of too much yielding to the wishes of others in regard to the little arrangements of daily life. Very few are so ready to commonly their own personal preferences that others may be better accommodated. Very few are so pliable in matters where no principle is involved. How much more smoothly life would go if self-sacrifice in minute things were more frequently, and indeed habitually, practiced. It would be, we believe, far more of use to make a special point of this, and take much pains to train ourselves in this direction. Even when there is, or at least is supposed to be, much love in the heart, it is amazing how persistent old habits are, and how much easier it is to expect to have our own way and to be exacting at small points, and how much that is really selfishness, though we may prefer to call it by a milder name, manages to make itself felt to the discomfort of those around us. Here is something which requires constant attention, and will well repay it.

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HEROES.

They are the heroes on life's field of battle
Who march with hearts undimmed to death's
gate,
Bearing their weight of suffering uncomplaining,
Life's greatest lesson learned—to watch and wait.

They are the righteous whose brief lives are counted
Not by profession, but by thoughts and deeds,
That have no selfhood save their joy of living,
That have no fear of priestcraft and of creeds.

They are the victors who themselves have conquered
And grasped the fullness of self-crucified;
Whose wounded feet have pressed the sacred olive
And found new hopes in sweetest thorns that died.

They are the saviors who lift off the crosses
From human shoulders weaker than their own;
Who bear uncomplaining their pains and losses
With lives unsung and broken without a crown.

They are life's blessing, the great wondrous army
Of patient martyrs reaching through all time
With steadfast love so tender and so saintly,
Unreached by human words or poet's rhyme.

Will they be crowned sometime, somewhere, I wonder,
The heavenly ones, the sainted and the true,
That pass into the solemn vale of silence,
Beyond the carthiness of our shadowed view?

—HELEN M. COOKE, in *Union Signal*.

THE WATCHES OF THE NIGHT.

Oh, the waiting in the watches of the night!
In the darkness, desolation, and contrition,
And strife;
The awful hush that holds us shut away from all
delight;
The ever weary fancy that forever wearies goes
Accounting over every aching loss it knows—
The ever weary eyes gasping for repose—
In the dreary, weary watches of the night.

Dark—stifling dark—the watches of the night!
With tingling nerves at tension, how the blackness
flashes white
With spectral visitations smitten past the inner
sight!
What shuddering sense of wrongs we've wrought
That may not be redressed—
Of tears we did not brush away—of lips we left
unpressed,
And hands that we let fall, with all their loyalty
unexpressed!
Ah! the empty, empty watches of the night!

One leads us through the watches of the night—
By the ceaseless intercession of our loved ones lost to
sight,
He is with us through all trials, His mercy and His
might;
With our mothers there about Him, all our sorrow
disappears,
Till the silence of our sobbing is the prayer the
Master hears.
And His hand is laid upon us with the tenderness
of tears
In the waning of the watches of the night.

—James Whitcomb Riley.

THOUGHTS FOR THE THOUGHTFUL.

The way to Revelation is all through
Matthew and Mark and Luke and John.
When you've done all that, then you'll come
to the Jasper vale and the gates of pearl.—
A. D. T. Whitney.

As the flower is gnawed by frost, so every
human heart is gnawed by false hopes.
And as surely, as the fruit-bud
falls before the east wind, so falls the power
of the kindest human heart if you meet it
with poison.—*Ruskin*.

Shapes and hues, dim beckoning, through
Yon mountain gaps, my longing view
Beyond the purple and the blue,
To sterner sea and freer land,
And softer lights and airs more bland,
And skies,—the hollow of God's hand.—
—Whittier.

"That is what we are put into the world
for—to help one another. You can pass on
the kindness by serving my good friends,
who, in return, will do their best for you."
—Louisa M. Alcott.

Only they whose faces shine with the glory
of some inspiration which shines them out
of themselves shall ever do abiding work in this
earthly world, and themselves shine in the
memory of those who come after. "To
press toward the mark of the high calling" is
the secret of all true success.—REV. H. W.
FOOTE, in *The Insight of Faith*.

If every Christian who trims his lamp and
keeps the oil of grace up to its supply is
such a blessed benefactor to others, what a
terrible thing it is for a Christian to let his
light burn low or go out entirely! A traveler
who once visited a lighthouse in the
British Channel said to the keeper: "But
what if one of your lamps should go out
at night?" "Never," said the keeper, "never—
impossible! Sir, yonder are ships sailing
to all parts of the world. If tonight my
burner were out, in a few days I might hear,
from France or Spain, or from Scotland or
America, that on such a night the lighthouse
in the Channel gave no warning, and some-
times had been wrecked. Ah, sir, I sometimes
feel, when I look at my lights, as if the
eyes of the whole world were fixed on me.
Go out!—burn dim!—never, sir, never!"
—Theodore L. Cuyler, D. D.

Sorrow came to me unbidden,
As it is wont to do,
Saying, as the crowing the threshold,
"Is my sister just with you?"

"Yes," I cried; "we've walked together
Hand in hand for many a year.
Surely you would not deprive me
Of a friend I hold so dear?"

But the quiet voice made answer:
"When I come must you depart;
For her mind was taken by thought-
fulness, and she has died."

"And the seed that she has planted
Must in future grow and bear,
For the earth may be the richer
For the fruit that it shall bear."

"But in years to come, believe me,
When at last I see you learn
To make glad the hearts of others,
You shall once again return."

—CAROLINE W. LATIMER, in *Christian Union*.

The brevity of life ought to exercise some
influence upon our duties in the home. All
too soon the tenderest ties are severed, and
the supreme joy of life withers like the summer
flowers. It may be early, it may be late; but
all too quickly we lose those who are indis-
pensable to our happiness. In Carlyle's
"Reminiscences," you remember how he
breaks out again and again into painful self-
reproach at the remembrance of past thought-
lessness and want of delicate tenderness
toward his wife. He did not mean to wound
her. He was not by nature hard or cruel,
but he was forgetful and thoughtless. No
doubt, much of the morning, when it was too
late, was morbid and exaggerated, but it
was not without its practical lesson. "God re-
ward thee, dear one! now that I cannot even
own my debt! Oh, why do we delay so much
till death makes it impossible? Fools!
Fools! we forget that it has an end." "Blessed
and dear that we are! Oh, think, if thou yet
love anybody living, wait not till death
sweep down the paltry list dead clouds and
idle dissonances of the moment, and all be at
last so mournfully clear and beautiful when
it is too late!" Let us take that lesson
to heart; for it is one we all need. We have
the power, if only we will use it, to make the
home the centre of every radiant influence,
and home life the heaven that is to sweeten
the social lump. We can fill our homes with
the warmth and sunshine of strong and
healthy affection, and make the years that
are left to us and to our dear ones radiant

and beautiful in the quiet light of a glowing
and changeless love.—*Rev. John Cuckson*.

If the widow had kept her little meal and
oil for her own use, she and her son had
starved. Dying, multiplied life. Such is
God's arithmetic. To keep is to lose. To
hold and hoard is to diminish. To scatter is
to increase. Men who put their bodies wholly
into the service of God with implicit trust in
Him do not break down from overwork. It
is the worry, fretting and chasing rivalry,
from a failure thus to commit to God which
shatters nerves and calls for protracted va-
cations. After one has been in the pastorate
for many years, there is danger of his barrel
of sermons falling, and if it does, it is be-
cause his thinking and time have not been
wholly given to God. The lad with the few
loaves and fishes had the pleasure of seeing
them multiplied into enough to feed the five
thousand. The secret of such success was
that he committed his little supply to Jesus,
and he always sees it that what is applied
wholly to Him shall not fail, but multiply.
Churches and enterprises fail for the lack of
consecration. If we use for God every barrel
and cruse of money, time, talent, and oppor-
tunity we have, there will be plenty and to
spare. —REV. A. C. DIXON, D. D., in "Milk
and Meat."

How easy it is to make the small things
great, and to forget the really great things
altogether! Let us not vainly suppose that
the tithing of mint, anise, and cummin, to
the neglect of the weightier matters of the
law, was an exclusive peculiarity of certain
people in ancient history. The tendencies in
human nature which produced the character
which we know as the Pharisee did not be-
come extinct with the end of the apostolic
age. A recent writer has aptly used the
phrase, "The eternal Phariseism of the hu-
man heart." One great part of the Pharisee's
fault was that he had lost the sense of pro-
portion in the things of religion. To our
age not less than to that in which he lived
when on earth, our eyes are too apt to be
"These ought ye to have done, and not to
leave the other undone. . . . Seek ye first the
kingdom of God." Jesus is the great teacher
of proportion in the things of morality and
religion. He always puts the important
things first. He never lays great stress upon
a minor matter. Seemingly minor things
might, indeed, in His eyes be very great, but
He treated them according to their real inner
moral use and worth. We can learn no
greater lesson than to measure things as He
did.—*Sunday School Times*.

The capacity to do at least one thing well
is given to almost every man. The Master in
the parable does not leave any of His servants
portionless; He gives them at least one talent,
and the possession of that talent means the
capacity, not only to do some work in the
world, but to do that work well. No man
has a right to say that he can do nothing well.
I believe that there have been far more men
capable of being masters in the various fields
of life than we have any idea of. It is not
lack of capacity that has kept the number of
the great so small that you can almost count
them on your fingers. It is the lack of op-
portunity that is wanting. The opportunity
may be wanting to do something that shall
call the attention of the whole world to us;
but the opportunity is not wanting to do
what we do thoroughly. Even though we
are subject to disease and to sudden death,
even though we may at any moment die in
the very midst of our work and be compelled
to leave it unfinished, yet this by no means
necessarily affects the quality of the work.
The painter may sit down at his easel, and
after making one stroke with his brush, he
drops dead, and yet that single stroke may be
just what it should be. The composer may
be stricken down in the very midst of the
music he is writing, and still every note as
far as he has written may be the one best
calculated to express his thought and to
produce the most perfect harmony. The Chris-
tian worker may never perform but one single
act, but that does not determine that the act
shall not be performed with whole-hearted-
ness and in the spirit of Christ.—*Rev. James
A. Duncan*.

"I'M LOOKING FOR A LITTLE HOUSE."

A FEW weeks ago we met in the street
one of our ministers. My husband
asked him with: "What are you doing
in these quarters?" The answer came:
"I'm looking for a little house." After tell-
ing him of some property for sale, we passed
on. Not more than three weeks after, my
husband came in one morning and said he
was to attend the funeral the next day of this
same minister. And his words came back:
"I'm looking for a little house." How little
he dreamed of the great house, the mansion
so very near!

Now it was all right to look for the little
house, but I think the ministers and the
ministers' wives are in danger at a certain period
of life of having this become a snare. I
speak from experience. We are apt to over-
estimate that which we do not possess.
Only a short time ago I found this subject
taking up too much of my thought, and so I
concluded to make a business of the matter,
and get it settled, but just as I was about to
speak of it to the One who understands all
our affairs better than we do, my attention
was suddenly drawn to another house by this
word coming to my mind: "House where
are we?" and the train of thought was
changed. And the desirability of having a
good house to live in, "thoroughly fur-
nished," was so all-important that I found
my prayer changed, and I did ask God to
give me a good house to live in, a sound
body, and promise Him that I would be
thankful for such a house that at least all
undue desire for another house should be
swallowed in the joy of my body as His
house; but I wanted the furniture as well, so
I put together, "Whose house are we?" and
"Thoroughly furnished unto all good
works." And though I cannot say but it
looks very desirable to have a house of your
own, still I say, may be the mansion is near-
er than I think. I have such a good house
to live in; and what would brick and mortar
be if it wasn't well? So I have found a way
out of one temptation.

I thought, perhaps, that some minister,
coming near the time when there will be no
more parsonages for him, might be too much
taken up with, "Oh, for a little house." I
knew it I had, after a life spent in the itin-
erancy, to find myself on the western side
without a little snug harbor. But if you
took out a life insurance policy, as I did in
the early days, you have nothing to fear.
We were at our second appointment, and
a friend telling him that I was largely
thankful for such a house that at least all
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felt able to go, but the thought never seemed
to leave me: May be I can do a little good
by going. And how long is it? The children
are educated! The children are Christians!
And how foolish it would be in me to have
the slightest anxiety about the little future
that remains here! But there is need why I
should gird up the loins of my mind and be
thoughtful, for there is work to do, and it
will soon be sundown! To be sure, the twilight
lingers longer in some countries than in
others, and in some lives there is a longer
twilight to work in after a glorious after-
glow. Do you not think with those who
must say, "It is toward evening," it would
be far better to have the greatest stress laid
on the "abide with Me," rather than on
where shall I abide? Would it not be well to
live as well as long?—

"A tent or a cottage, why should I care?
They are building a palace for me over there;"
and in the joy of anticipation of the home
beyond the tide, have less care about our
dwelling-place here?—MARGARET BOTTOME,
in *Christian Advocate*.

ABOUT WOMEN.

The degree of L. D. has just been conferred
on Miss Helen A. Shaffer, president of Wellesley Col-
lege, by Oberlin College, her Alma Mater.

Mrs. Placé Hearst, one of the richest women
in California, is about to establish a home for
destitute boys on a farm of 450 acres.

Miss Mary Proctor, oldest daughter of the
late Professor Richard A. Proctor, the astronomer,
is raising funds to build a monument over her
father's grave in Greenwood Cemetery. Professor
Proctor left little property at his death. His daughter
lives in St. Joseph, Mo.

A movement is quietly on foot among the
friends of the late Mrs. Martha J. Lamb to place a
monument upon her grave commemorative of her
place in literature and as a suitable testimonial to
her work and worth.

Although Mrs. W. K. Clifford wrote while
yet a child, publishing her productions in the con-
try newspapers, and even issued a book, she never
made a business of writing until after the death of
her husband, Professor William Kingston Clifford,
in 1879. Her husband's high services to science pro-
cured her a pension from the civil list; but this was
not sufficient for the support of herself and her two
little daughters, and she naturally turned to litera-
ture as a means of livelihood. Her clever novel,
"Aunt Anne," is unrivaled for summer reading.—
Bazar.

The most prolific of women inventors is Mrs.
Ella Nelson Gailard, of Maryland. Her first inven-
tion was a curious automatic toy, which she called
the "Irrepressible Conflict," consisting of an
Irishman and Negro engaged in severe contest. Then
she took another field altogether, and invented the
eyeless needle now used by surgeons throughout the
world. Then she invented the musical toy, which,
while spinning, plays a full operatic selection. Then
came her folding bag for travelers, a folding fan-
tion, then a novel bird-cage chain. Then she got
out a musical fountain that plays a tune and throws
a stream of water with such precision that not a
drop ever escapes to soil the carpet. She made a
dress shield, sent a sweetheart for late. Her last
invention is a musical paperweight with a calendar
attachment that looks for all the world like a stem-
winding watch, the face indicating the day, month,
and year.

Visitors to the Kansas State building at the
World's Fair see a picture that surprises, if not
startles them. It is entitled, "American Woman
and Her Political Peers." Representing American
womanhood, from the centre of a group of five,
looks the serene, strong, spiritual face of Frances R.
Willard. Her "peers" — those whom the wisdom
of men has banished from the privilege of the ballot-
box — are: a savage Indian bedecked with the
trappings of the chase; a lunatic with the glare of
madness in his eyes and his garments torn by his
own violence; a hard-featured man, on whose face
is written rebellion against all law, clad in the
striped garb of a convict; and, to complete the circle,
the last pictured countenance is that of an idiot,
one of God's creatures, who, by the extinguishment
of the divine light of intellect, has become a sad
caricature of Him in whose image man was made.

The theme of the picture is one of the most potent
of the day: its presentation could not be more realistic.
One considers to the leader of the white ribbon
hosts in such a classification, but since for truth's
sake she does not refuse to be so placed, it cannot be
denied that the picture will drive home to many
minds the force of a fact otherwise unneeded or re-
pelled. The proprietor of this unique painting was
the photographer of the same, is Mrs. Henrietta Briggs-Wall, of Hutchinson, Kan., and
the artist and photographer are from the same place,
the latter being a woman.—*Union Signal*.

A DREAM OF TRUTH.

I DREAMED that I was on my way to
school, when suddenly I noticed a great
crowd upon the green. People were hurrying
to and fro, and when I asked what all
this commotion was about, a girl said:—
"Why, don't you know? It's Measuring
Day, and the Lord's angel has come to see
how much our souls have grown since last
Measuring Day."

"Measuring Day?" said I; "measuring
souls? I never heard of such a thing," and I
began to ask questions; but the girl hurried
on, and after a little I let myself be pressed
along with the crowd to the green.

There in the centre, on a kind of throne
under the great elm, was the most glorious
and beautiful being I ever saw. He had
white wings; his clothes were a queer, shin-
ing kind of white, and he had the kindest yet
most serious face I had ever beheld. By his
side was a tall, golden rod fastened upright
in the ground, with curious marks at regular
intervals from the top to the bottom. Over it,
on a golden scroll, were the words: "The
measure of the stature of a perfect man." The
angel held in his hand a large book, in which
he wrote the measurements as the people
came up on the calling of their names in regu-
lar turn. The instant each one touched the
golden measure a most wonderful thing
happened. No one could escape the terrible
accuracy of that strange rod. Each one
shrank or increased to his true dimension—
his spiritual dimension, as I soon learned, for
it was an index of the soul-growth which was
shown in this mysterious way, so that even
we could see with our eyes what otherwise
the angel alone could have perceived.

The first few who were measured after I
came I did not know; but soon the name of
Elizabeth Darrow was called. She is the
president of the Aid for the Destitute Soci-
ety, you know, and she manages ever so many
other societies, too, and I thought, "Surely,
Mrs. Darrow's measure will be very high in-
deed." But as she stood by the rod, the
instant she touched it she seemed to grow
shorter and shorter, and the angel's face grew
very serious as he said: "This would be a
soul of high stature if only the zeal for out-
side works which can be seen of men had not
checked the lowly, secret graces of humility
and trust and patience under little daily tri-
als. These, too, are needed for perfect soul
growth."

I pitied Mrs. Darrow as she moved away
with such a sad and surprised face, and I
thought, "It is poor, thin, little Betsey
Lynch, the seamstress. I never was so
astonished in my life than when she

took her stand by the rod, and immediately
she increased in height till her mark was
higher than any I had seen before; and her
face shone so, I thought it must have caught
its light from the angel's, which smiled so
gloriously that I envied poor little Betsey,
whom before I had rather looked down upon.
And as the angel wrote in the book, he said:
"Blessed for two years' spiritual growth; for theirs
is the kingdom of heaven."

The next was Lillian Edgar, who dresses so
beautifully that I have often wished I had
such clothes and so much money. The angel
looked sadly at her measure, for it was very
low, so low that Lillian turned pale as death,
and her beautiful clothes no one noticed at
all, for they were quite overshadowed by the
glittering robes beside her. And the angel
said, in a solemn tone: "O child, why take
thought for raiment? Let your adorning be
that which endures, of putting on of
apparel, but let it be the ornament of a meek
and quiet spirit, which is, in the sight of God,
of great price. Thus only can you grow like
the Master."

Old Jerry, the cobbler, came next—poor,
old clumsy Jerry, but as he hobbling up the
steps the angel's face fairly blazed with light,
and he smiled on him, and led him to the rod;
and behold! Jerry's measure was higher than
any of the others. The angel's voice rang
out so loud and clear that we all heard it,
saying: "He that humbles himself shall be
exalted." "Whosoever shall humble himself
as a little child, the same is greatest in the
kingdom of heaven."

And then, oh, my name came next! and I
trembled so I could hardly reach the angel,
but he put his arm around me and helped me
to stand by the rod. As soon as I touched it
I felt myself growing shorter and shorter,
and though I stretched and stretched and
strained every nerve to be as tall as possible,
I could only reach Lillian's mark—Lillian,
the lowest of all, and I a member of the
church for two years! I grew crimson for
shame, and whispered to the angel: "Oh,
give me another chance before you mark me
in the book so low as this. Tell me how to
grow; I will do it all so gladly, only do not
put this mark down!"

The angel shook his head sadly: "The re-
cord must go down as it is, my child. May it
be higher when I next come! This rule will
help thee: 'Whatever thou doest, do it
heartily, as to the Lord, in singleness of heart
as unto Christ.' The same earnestness which
thou showest in other things will, with
Christ's help, make thee to grow in grace."

And with that I burst into tears, and I sud-
denly woke and found myself crying. But
oh, I shall never forget that dream! I was
so ashamed of my mark.

Do any of my friends know any girl who
throws her enthusiasm into every other
thing than into the most important of all—the
growth of her Christian character?—
DELIA LYMAN PORTER, in "The Measuring
Rod."

IN MOTHER'S PLACE.

"In mother's place,"—so father said,
His kind hand resting on my head,
While all the burden of the day,
The care and trouble, fell away!
New purpose seemed to fill my soul,
To struggle for the victor,
And by the fire'side's happy light
I breathed a silent prayer tonight!

I never guessed in times gone by
How much there was to fret and try
The sweetest temper all day long!
Was it today when things went wrong
I checked the hasty, angry word,
Hearing the tones my childhood heard,
Singing in memory the words:
The vision of a vanished smile!

The children, crowding at my side,
Need me, and will not be denied.
The home her presence made so bright
Needs me, and I must be light.
The girls and boys too soon will go
From sheltering arms of love, I know—
May the sweet influence of home
Be theirs wherever they may roam!

Yes! it is little I can do;
Yet this is God's will bear me through,
And give me wisdom to fulfill
My duty, since it is His will
That these, who need a mother's care,
Should find in me a sort of love,
And longing for her loving face—
A guide and friend in mother's place!

—The Quiver.

THE MORAL EFFECT OF PRETTY GOWNS.

I HAVE chosen the adjective "pretty" rather
than "elegant," costive, or "fashionable,"
because "pretty" is exactly what I mean. The other
day at sunset I was on my way home, after hours
of absence, and, with the pressure of desire to be beside
my own hearth, felt little inclined to stop anywhere.
But as I passed a neighbor's a girl I knew tapped on
the window and then ran to the door, throwing it
open so that the light in the hall streamed out on the
shadowy street.

"Come in, dear," cried my girl friend, coaxingly,
"I have something to show you."

So I went and with real interest examined the
lovely water-color, framed and carved white wood
gold-leaf, which, Fanny's friend, the young artist
who is studying at the League in New York, had
sent her for a birthday present. As I said, I know
Fanny, who is one of my girls, and I know her John,
and they both occupy a warm corner in my heart.
One of these days they will be married, and I
think they will be very happy, so congenial are their
tastes and so generous are their sympathies.

What has all this to do with the moral effect of a
pretty gown? More than you imagine.

Fanny's mother died five years ago, and Fanny
has been mother as well as sister to three brothers,
bright, sturdy little fellows, rapidly shooting up to
tall, aggressive adolescence. Fanny has had a great
deal to do, far too much for one so young, if I re-
membered had not undertaken it as her duty, and some-
times she began to feel that she had no time to spend
on her dress.

"It is as much as I can do," she told me, "to slip
into a wrapper in the morning and stay in it all day;
I haven't time to put those dresses on, much less to
make them, and then John never gets here before
nine o'clock. When I expect him I make a toilette
on purpose."

Meanwhile, the boys were growing unmanageable.
They were bright, loving fellows, but the street was
growing increasingly attractive to them. Of their
father, a lawyer, absorbed in his profession and a
recluse in his library when at home, they saw little.
It depended on Fanny to hide her brothers over her
into the open sea of mischief.

Fanny and I put our heads together, and I urged
upon her the trial of personal charm as a home mis-
sionary effort. I begged her to discard her wrappers.
They are garments fit only for one's dressing room,
or for an invalid's leisure. "Let your brothers see
you simply but prettily dressed every day, looking
bright and neat and sweet, with little touches of
adornment about your costume, and observe whether
or not the effect will not be for good."

The effect was at once visible in the line of a cer-
tain tending-off of the whole house. It is not for
nothing that the soldier in service is required to keep his
uniform and accoutrements in perfect repair and in
the strictest cleanliness. A profound truth lies under the
strict requirements of military discipline, for he who
is negligent of the less will inevitably silt the
greater.

Fanny's simple gray cashmere, with its pink satin
bows, made her more careful that her table should
be attractively appointed as well as generously pro-
vided with viands; it made her intolerant of dust in
the parlor; it sent her on a tour of inspection to the
boys' rooms. She found, she could not explain how,
that she had time enough for everything, time to go
walking with her brothers, time to talk with them
over school affairs and over the matches and games
in which they took delight. The boys realized that

they counted for a good deal in their sister's eyes,
that she thought it worth while to dress for them,
and they were, therefore, on their best behavior.

You can fill out the story for yourselves. Perhaps
some of you are at work in Sabbath-schools and
working girls' clubs and young people's reading-
rooms. Do not make the mistake of supposing that
there is any merit in going into these benevolent
works in a dowdy gown or an unbecoming hat. Try
the effect of a pretty toilette; you will discover it to
have far-reaching influence on the side of good
morals.—MRS. M. E. SANBORN, in *Congregationalist*.

THE DUTY OF SLEEP.

THE sleeping-room is nature's repair shop, the
place of recuperation and renovation. There
are persons who sometimes tell us that some great
man, such as Napoleon Bonaparte, only slept four
or five hours in twenty-four. But Napoleon Bonaparte
was a very poor example to follow. His rest-
less spirit kept the world in an uproar, and a good share
of his life, he was broken in health long before he
was defeated in battle, and finally, fretted and
chafed in his captivity, he died aged fifty-three, long
before he had reached the allotted age of man.

If a man would last, he must rest. If he would
make his life calm and strong, glad and useful, he
should have abundant sleep, and to obtain it he
should avoid late hours, and especially should avoid
stimulants. The man who takes anything to keep
himself awake is making a great mistake, and pre-
paring himself for future troubles. A man who keeps
awake with stimulants now, will be trying to put
himself to sleep with chloral and by a woman who
drinks strong tea to keep herself awake will by
and by be taking opium to numb her senses that
she may get a little rest.

One of the great hindrances to sleep is a restless
anxiety about things to come. There is so much to
be done that some people feel that they can hardly
take time to sleep; but six, seven or eight hours of
good solid sleep begun at nine o'clock at night, is a
much better preparation for a hard day's work than
any amount of midnight toil or restless tossing upon
the bed in the watches of the night.

It is a matter of duty for persons who fear God
and serve Him, to see to it that they have their
sleep. They must not be cheated out of it, they
must not be harassed until sleep forsakes their eyes;
they must rather bid their cares depart, and commit
soul and body, business and estate, friends and foes,
to the care of a loving Father. They must make it
their business to sleep.

There is nothing more favorable to healthful slum-
ber than the peace of God that passeth understand-
ing. With that peace we can lay ourselves down
and sleep, and awake because the Lord sustains us. And
we can prove how vain it is for men to rise up early,
and sit up late, and eat the bread of sorrow, and
strive and struggle to gain those things which
God is willing to give, and which He gives His be-
loved while they are asleep. Our Heavenly Father is
able to do exceedingly abundantly above our utmost
thought, our utmost desire; and it is for us, knowing
His love and care and tenderness, to resign ourselves
into His kind hands, committing the keeping of our
souls unto Him in well-doing, as unto a faithful
Creator, fearing no evil, but casting all our care on
Him who careth for us, who has been with us from
the beginning, who has promised to be with us to
the end, who has said, "I will never leave you nor
forsake you." In our sickness He smooths our pillow
and makes all our bed; in our weariness He
gives us to a sound rest; and in the toils and con-
flicts that fall to our earthly lot, He supports and
protects and strengthens and defends His feeblest
children.

Down and sleep, then, O children of the Most
High! Let sorrows and doubts and fears be gone.
Cast off the restlessness and weariness which has
disturbed your souls, and let the peace of God which
passeth all understanding keep your hearts and
minds through Jesus Christ our Lord.—*The Safe-
guard*.

Little Folks.

JENNIE'S FOUR-LEAFED CLOVER.
ELIZABETH B. JACKSON.

IT was a bright, sunshiny morning, but the
small maiden who was engaged in the
prosaic task of washing dishes heeded not
the sunlight. There was a stubborn look in
the brown eyes and a downright scowl upon
the fair forehead. The work progressed
rapidly, but with a vast amount of unne-
cessary clatter.

A gentle voice called from an inner room:
"Work more quietly, Jennie. I am trying
to get baby to sleep."

The rattle continued, but soon every dish
was in its appropriate place and the work
thoroughly completed. Jennie seized her hat
and ran out into the sweet summer air.

"My hot-tempered, naughty little girl!"
said her mother sadly, as she caught a glimpse

Review of the Week.

Tuesday, July 11.
 — Fairville, N. B., swept by a fire.
 — Senator Sherman declares that the Sherman law was passed to check coinage.
 — Dr. McGilgan permitted by his church authorities to continue his talks on social and economic questions.
 — The Cold Storage Warehouse at the World's Fair, Chicago, burned; many firemen perished in the flames.
 — The late Abbott Lawrence left \$25,000 in public bequests.
 — Enlisted men in the Navy to have privilege of purchasing their discharge.
 — A fresh insurrection in Rio Grande do Sul in Brazil.
 — Iron workers to the number of 12,000 idle in Minnesota.

Wednesday, July 12.
 — The bodies of fourteen of the victims of the fire at the World's Fair, Chicago, recovered.
 — The Silver Convention, now in session at Denver, listens to fiery speeches on the topic of enforcing free silver coinage.
 — Tufts College to have a scientific and manual training school for both sexes.
 — Three hundred deaths daily by yellow fever in Santos, Brazil.
 — The Home Rule bill making steady progress in the House of Commons.

— The city of Boston to erect a monument to the memory of Col. Robert Gould Shaw, who commanded the first colored regiment in the Civil War, and fell at Fort Wagner.
 — The current in Paris continues; the prefect of police retired to a diplomatic post.
 — Augustus Hemenway, of Canton, offers to pay the expenses of the 26 public school teachers of that place for a ten-days' trip to the World's Fair.

Thursday, July 13.
 — The Viking ship arrives at the World's Fair.
 — The Boston Chamber of Commerce passes resolutions demanding the repeal of the silver purchasing clauses of the Sherman act.
 — Millions of loads fall during a heavy shower near Olamos, Me.
 — Encouraging reports from fruit crops all over the country.
 — Only fourteen known victims of the Chicago fire; four persons missing.

— A kerosene lamp exploding causes the destruction of Geo. H. Eaton's machine shop in Stoneham, and \$65,000 worth of new machinery.
 — The trustees of Lane Theological Seminary accept the resignation of Prof. H. P. Smith.
 — Five new cases of cholera and four deaths in Toulon, France.
 — Failure of the Chamberlain Investment Co., of Denver.

Friday, July 14.
 — West Shore express train wrecked by collision at Newburgh, N. Y.; six killed, more than a score injured.
 — Russian naval officers royally entertained in New York.

— M. Balot, editor of the *Revue des Deux Mondes*, Paris, absconds after paying 10,000 francs to blackmailers; a great scandal unsubsided.
 — The vote in the Reichstag on the first article of the Army bill results in a victory for the government.

— The managers of the consolidated road (New York, New Haven & Hartford) refuse to make good damages caused to freight by lightning.
 — Work on the Nicaragua Canal stopped on account of lack of funds.

— Hostilities break out in Samoa; Malietoa's followers outnumber the rebels five to one.
 — Shots exchanged in Siam; two French war vessels ascend the Mekong to Bangkok.

— Eight clauses of the Home Rule bill passed by the House of Commons.
Saturday, July 15.
 — The local directors of the World's Fair vote to close on Sundays after tomorrow.

— A woman animal tamer at the World's Fair attacked by a tiger and dangerously injured.
 — The anniversary of the fall of the Bastille passes off quietly in France.

— France acknowledges she made a mistake in the Siam matter; an armistice arranged.
 — Count Herbert Bismarck causes a stir in the Reichstag by certain criticisms of the Army bill; the bill goes to its third reading.

— The Chemical Bank of Chicago resumes.
 — Russia to keep a fleet in United States waters, with headquarters at New York.
Monday, July 17.
 — Another Nicaraguan revolt; the president and foreign minister prisoners.

— Passage of the German Army bill in the Reichstag by a vote of 201 to 185.
 — Six persons die from the effect of heat in Chicago, and many prostrated.

— "Heroes' Day" at the World's Fair yesterday; the exhibits draped in black; the attendance small.
 — Death of Rear Admiral Earl English, U.S.N., at the age of 69.

— The Glen House in the White Mountains totally destroyed by fire.
 — A panic at Kansas City; two banks close their doors.

— Serious difficulties in South Carolina in enforcing the liquor law.
 — The new comet said to have developed an enormous tail.

An important discovery regarding the comet has been made at Lick Observatory. Photographic plates reveal the fact that the celestial visitor has a companion. The second comet is enveloped in the tail of the first one, shows distinctly, and its tail merges into that of the other. The second comet cannot be seen through the telescope. It appears to move in the same orbit as the main one, or an orbit exactly parallel, and at the same rate of speed. The discovery makes more certain the theory that the original force which throws out comets sends out more than one at a time.

Crying Babies.
 Some people do not love them. They should use the Gail Borden Eagle Brand Condensed Milk, a perfect infant food. A million American babies have been raised to man and womanhood on the Eagle brand. Grocers and Druggists.

THE CONFERENCES.
 (Continued from Page 5.)
 home where he may spend the evening of his life. The presiding elder of the district had charge of the services. Chaplain C. A. Plummer, of the Maine State Prison, Chaplain D. H. Tribon, of the U. S. Navy, and the pastor, gave addresses. Several other brethren were present and took part. The services were beautiful and impressive.

Vol. I, No. 1, of *The Island Methodist*, published by Rev. Artemus J. Haynes, pastor at Southwest Harbor, has come to our table. It is one of the brightest, keenest, snappiest, local church papers we have received—a paper with the grit and grip of strong convictions, that knows when and where and how to take hold, and how to hold on. Success to it!

Thomson.—Children's Day in the flower-crowned courts of this church was indeed a day of gladness and of blessing. The exercises (under the skilled leadership of the beloved superintendent, Hon. J. H. H. Hewitt) were enjoyed with hearty appreciation and profit by the large congregation.

The day will abide as a beautiful, sunny memory in the hearts of the children, and we trust its musical echoes will ever call them Christward and heavenward. We clip the following notice of the services from the *Thomaston Herald*:—

"Last Sunday was observed as Children's Day at the Methodist Church. The church was beautifully decorated with flowers and ferns, and appropriate services were arranged for the day. At 10:40 A. M., Rev. C. A. Plummer preached an interesting as well as an instructive sermon on 'Education.' At 2 P. M., Rev. A. W. C. Anderson gave a talk to the children—subject, 'Fighting Giants, or the Hero Boy who Became a Hero Man,' which was very interesting and held the attention of all present. The children performed the singing in this service, which was highly spoken of by every one. In the evening a concert was given by the children, which was successfully carried out from beginning to end. Although the weather did not prove to be very pleasant, yet the church was filled to overflowing, and we trust that all present were benefited." Amos.

The Outlook.

Sunday Closing at Last.

The controversy about Sunday closing at the World's Fair has come to an unexpected end. Length of rope proved fatal to the local management. The opening, instead of proving a bonanza, as was anticipated, was a financial failure, and in the meeting on Friday in Chicago, the local directors voted, 24 to 4, to rescind their former action and close the gates after the 16th. The failure to secure adequate income from the Sunday opening was more persuasive with the board than the wishes of the Christian public or the demands of righteousness. The Sunday opening revealed the strength of the Sunday-keeping sentiment among the people. The crowds which the directors anticipated on Sunday were not there. The honest laborer was conspicuously absent, and the tramps and rabble that came had no money. The directors had mistaken the outcry of the worst part of the population for the voice of the American people. It was a grave mistake, and led to a bad blunder they do well to repair.

Fire-Trap at the Fair.

On the 10th the country was startled by the telegraphic announcement of an awful catastrophe at the World's Fair. A fire broke out in the cold storage warehouse, a wooden building on the Exposition grounds. A large number of firemen climbed to the high tower above the roof of the structure, and were cut off by the ascending flames. Four men, bruised and burned, came down by the ropes, and four or five others jumped from the roof; but fifteen perished in the flames. The money loss of \$600,000 is small compared with the sacrifice of precious lives. The blame must rest with those who allowed the construction of such a fire-trap on the Fair grounds.

Colorado's Silver Clanks.

The mere mention of the repeal of the silver purchase clause in the Sherman law threw the magnates of Colorado into convulsions. Chairman Thomas, in the Denver convention, said: "The nation has a dishonest dollar and it is the gold dollar of Lombard and Wall Streets." Gov. Waite was splendid: "The war has begun. It is the same war which must always be raised against oppression to preserve the liberties of man. If the money power shall attempt to sustain its usurpation by the strong hand, we will meet that issue when it is forced upon us, for it is better that blood should flow to the horses' bridles rather than our national liberties should be destroyed." Are there no insane asylums in Colorado? Why are these people abroad?

Passage of the Army Bill.

The German Reichstag has gratified the wishes of the Emperor in making quick work with the Army Bill. The fears of its friends are dissipated, and the defense of the Empire, for the time being, is secure. The first reading had a majority of only eleven, which was thought by many to leave the ultimate issue quite insecure. On Saturday the bill was placed on its final passage in the Reichstag. Strong attacks were at once made by the leaders of the opposition. Vander Decken, the Guelph leader, declared that the bill could not pass; and Herr Bebel, the socialist, fought the clause bearing on the most part silent. At 2:30 P. M. the vote was reached, and a majority of 16 in favor of the bill was announced by the chair. The government side was, of course, jubilant, and the Reichstag was at once declared closed.

The Sealing Case Submitted.

The labors of the Bering Sea arbitrators draw to a close. The evidence is all in, and the long pleas are closed. It only remains for the members of the tribunal to weigh the evidence and render their decision within a month. Whatever that decision may be, the case has been exhaustively presented. The wide field has been gleaned and all the side-lights have been given. If they fail to do justice, it can hardly be for want of information. Americans have abundant reason to be satisfied with the presentation made by our counsel. Mr. Carter made a name for himself as a pleader, and the argument of Mr. Phelps moved along the line of defense like the march of a Roman legion. The available facts were woven firmly into the texture of his facts and logic. Sir Charles Russell attempted to make light of the American claims, but his touchiness and nervousness were evidence that he was hard pressed. Ill humor comes in when logic is wanting.

The Slav and the Teuton.

Between East and West Europe is a great gulf not easily passed. The two peoples differ in race, religion and type of civilization. These differences are sources of jealousy and conflict known to us as the Eastern Question; and this Eastern Question looms behind every move on the political chess-board of Europe. The Czar is the head of the Slav column; and the Emperor William, by reason of his position, leads the western nations. When united, the West is always too much for the East; but it so happens that Russia almost always has an ally in the West. Since 1870 France has gone with the Czar to traverse Germany. William II. forms the triple alliance and enacts an army bill, which is a way of saying to the Czar: "We defy you; do your worst." Alexander III. replies by a close commercial alliance with France. He is careful to say the treaty has no political significance; but William is able to read between the lines and finds no trouble in interpreting the message. The Russian tariff excludes nearly every German product from the country, while at the same time discriminating in favor of more than ninety staple articles of French industry and commerce.

The Thirty Mile Zone.

While Russia owned the lands about Bering Sea, there was little occasion for dispute about boundaries. The purchase of Alaska by the United States began a new era. The value of the seal herd came more clearly to view, and at once it became necessary to define the rights of the various nations in those arctic waters. Hence the Bering Sea case between America and England. A similar question came up between England and Russia whose territories lie to the west of that Sea. In former years English and American boats made raids on the Commander and other coast islands for the capture of seals. Some of these vessels were seized by the Russians, which led to a conference between the governments of London and St. Petersburg, resulting in the establishment of a thirty-mile zone along the Russian coast not to be invaded by British craft for the purpose of seal fishing. In conformity with the provisions of the treaty, an order in council was given last week and sent forward to the sealers in the Pacific, some of whom will get the news on the sealing grounds. The breadth of the neutral zone is the same as that proposed by Lord Salisbury to Mr. Bismarck, but at that time our Secretary of State claimed a sixty-mile radius as indispensable to protect the seal herd. The British order is in the line of American demand, though not fully up to it.

Gladstone Hastens.

The Home Rule bill has proved to be a slow coach driven over a heavy road, though the venerable man on the box holds a firm rein and occasionally touches up the leaders with his long whip. The wheels stuck a good while in the mud of the ninth clause; but a crack of the whip the other day took the vehicle over several stages, as it were, at a leap. Notwithstanding the conservative attempts to block the wheels, the government forced through, on the 13th, clauses 9, 18, 19, 22, 23, 24, 25, and 26 of the Home Rule bill. It was a red-letter day for the Premier and Home Rule. Clause 9 was the hard row. Gladstone was attacked at this point by Robert Wallace, a member from Edinburgh and a Liberal who was opposed to the withdrawal of the "in and out clause" made by Gladstone the day before. Henry Labouchere advocated the total exclusion of the 1-11 from the British Parliament, and Chamberlain charged Gladstone with deceiving the country and breaking his pledge against the retention of the power of the Irish members. In the midst of this storm of opposition it is refreshing to see how serenely the old statesman drove on, securing in a half instance a good majority in the House of Commons for Home Rule. The spectacle is certainly one of the most remarkable in the history of British legislation—an octogenarian leading in the most radical reform, affecting the very framework of the British constitution, and carrying the young blood with him, against the conservatism of the English aristocracy.

Bismarck in Opposition.

Since dropping from the lead, Prince Bismarck has never felt quite comfortable. Without being disloyal to the Empire, he has been disposed to sulk, or to criticize the course of the young ruler who let him down so easily, and that of the man who was called to his place. No measure of the government has been just right, or in accord with his judgment. To the Army bill he gives a quasi support; but at the same time he is free to say the measure is not ideal. The empire itself, though gloriously founded, is on its passage to slow decay. In a word, he thinks things in Germany generally are out of joint. The boldest thrust was his speech, the other day, to the four hundred visitors from the principality of Lippe-Detmold. It was a suggestion that the minor States—like Waldeck, Rhenish-Siege and Saxe-Coburg-Gotha—having but one vote each, might combine to secure the balance of power against Prussia in the federal council. This counsel of the Prince is dangerous, as the holding of the votes of these smaller States is the only way Prussia is able to maintain control over the large States, like the kingdoms of Bavaria, Württemberg and Saxony, and to dictate the policy of the empire. The measure proposed is one of disintegration, and would prove far more dangerous to the empire than any one advocated by the Emperor or the new Chancellor.

WORLD-WIDE AGITATION AND PROGRESS.

The motto of the old anti-slavery reformers was: "Agitate! Agitate! Agitate!" Wendell Phillips was their prophet, and he became known as the "Great American Agitator." He was a leader not only of reforms, but of forward movements. Multitudes of Americans have taken the cue. Agitation is the life of every trade, scheme, reform, movement, society and denomination of today. Agitation is the sign of life. Hence America today is a live country. The world is improving under the multitudinous processes of arresting attention and the innumerable demands that something shall be done for the advancement of the kingdom of God and the improvement of mankind.

New Methods.

An interesting experiment in religious work during the summer season has just been begun by the Brighton Congregational Church in the form of religious outings during the week and an open air evening service on Sunday under the leadership of its pastor, Rev. Adolph A. Berle. Last week a party of something less than a hundred visited the Eliot Memorial in Newton, where the pastor gave a historical sketch of the life and work of the apostle to the Indians, and it is proposed to visit in the same way most of the historical sites in this vicinity. On Sunday evening more than 800 persons gathered to the service on the lawn of one of the members of the congregation, and joined in songs and listened to a sermon by the pastor.

Summer Charities of Boston.

The Boston Herald of July 12 devoted two columns to the summer charities of Boston. It appears that last year the Y. M. C. U. gave a vacation of a week each to more than 3,000 children in farm-houses remote from towns. The cost is only \$1 to board a child ten days. City Missionary Waldron reports a deficiency of \$1,600 for his summer work. The Helping Hand Society cites a case where a Protestant girl, who had seen better days, starved to death because she would not apply for the relief the society would have been glad to afford her. The Episcopalians will open in the suburbs, near town, a home for tired mothers, where 60 poor women with their young children can be accommodated. At the Barnard Memorial, on Warren Street, each child pays one cent a week, and this helps to provide the benches for the various pines given through the summer. The older children who come to take care of the babies are given sewing, and at the end of the season accumulate quite a number of useful garments which are sold for the fund. Mr. Locke has a rowboat on the Charles River for the use of the boys and girls, and three bicycles, which afford them a great deal of amusement. The Memorial has the use of a house in Northboro. There it boards children, and co-operates with the Christian Union in its work. It also supports a vacation school.

A Discovery.

F. I. Bliss, a young American explorer and a recent graduate of Amherst College, who is conducting explorations for the Palestine Exploration Society on the site of the ancient Lachish, in Judea, has found there the remains of an iron blast furnace, which gives strong evidence of being arranged so as to heat the blast before reaching the iron. In other words, the Jewish iron-worker was using the hot-air blast in the days of the Lord. 1,400 years before Christ, though hot-air tuyeres only came into use in modern times since Neilson's invention in 1828. This discovery, like a number of others in the past five years, gives proof that the beginnings of arts must be moved back far earlier than has been hitherto supposed.

New Styles of Aids to Worship and Evangelism.

The first electric organ for use in America has arrived at the Boston Custom House from England. It was built for St. Thomas' Church, Taunton. The organist will press an electric button, and the electricity does the rest. It is not so massive as other church organs, as the keyboard is not used. A long cable is used to conduct the electricity from the pipes which are controlled by that agency. The organ was made in England, and it is the first that will take a part in divine worship on American soil. Another curious importation is a "Bible wagon" which has arrived from Glasgow. It is an elaborate affair, strongly fashioned and bright with varnish and gilding. It is equipped with seats, book racks, and above all a high pulpit, which, with its stand, is mounted on a swivel and can be "aimed" in any direction. A large canopy can be spread over all in case of rain, and one stout horse will furnish the motive power. The wagon was constructed at Irvine, in Ayrshire, Scotland, and is consigned to Davis McGill, of New Bedford.

Application of Incandescent Light to Surgery.

A new application of the incandescent electric light to surgery has been made. The invention makes practical application of the well-known adaptability of the incandescent light to the illumination of inner surfaces of the human body. The inventor has inserted in the inner jaw of the instruments of the familiar pattern employed by surgeons a small Edison bulb, which, when the current is turned on from a storage battery or other source of electrical power, illuminates the rectal cavity perfectly. The bulb is buried in the jaw of the instrument, leaving the opening free from all obstruction. The whole apparatus can be managed with one hand, leaving the other free to perform whatever operation or examination is intended.

Missionaries Murdered.

A dispatch from Hong Kong reports another fanatical outbreak against missionaries in China. A mob of natives attacked two Swedish missionaries, at Macao, sixty miles from Hankow, and killed them. The murders are supposed to have been due to the anti-foreign placards that have heretofore caused much trouble for the foreign missionaries residing in China.

Canadians Invite Immigrants.

With a view to encourage immigration into the Canadian Northwest from the Western States, the government has decided to abolish the customs regulation which now provides that incoming settlers must own their stock and certain other effects one year before leaving the United States. Additional inspection ports have also been placed along

the boundary, with a view to facilitating the entry of immigrants into Canada.

Workmen's Homes.

The efforts of three philanthropic organizations in Boston—the Anti-Tenement House League, the Industrial Aid Society, and the Workmen's Building Association—to have incorporated under State laws a society for furnishing homes for working people, have been successful. Scores of eminent men are behind the movement, who consider it the most promising means of relieving the congested condition of Boston's crowded districts and of affording poor people a chance to own their own homes. This new society, recently incorporated by special act of Legislature, is called "The People's Building Association." In 1888 a step was taken in this direction, when the Workmen's Building Association was chartered and began building homes for working people and others of moderate means. It has built up a large settlement in Roxbury. Another advance is to be taken, and the new company will accommodate persons of more moderate means—first, by building cheaper houses; and, secondly, by demanding no payment down at the time of the purchase.

Examination in Christian Evidences.

The books selected by the Christian Evidence Society of London for their examination next spring are as follows: Gibson's "Rock versus Sand;" Ryer's "Manual of Christian Evidences;" March Phillips' "Lectures on Divine Revelation;" Butler's "Analogy;" Phil's "Theism;" Row on "The Supernatural;" Redford on "Prophecy;" "Westcott's Bible in the Church;" and Kennedy's "Divine Book." There is no restriction of sex, age, or religious denomination; any persons, whether studying alone or in classes, may offer themselves as candidates for examination.

Increasing Use of Narcotics.

Dr. Anna Dorr Bryant, of Boston, has lectured at the Temple Street Methodist Church on "The Use of Narcotics." The narcotics, she said, are tobacco, opium, chloral hydrate and cocaine. The habit of taking a narcotic begins with taking it as a medicine, which quickly becomes confirmed. The nervous system calls for it, and soon dangerous doses can be taken with impunity. The use of tobacco is said to be rapidly on the increase. With opium the great danger is administering it in chronic disease and then continuing to use it afterward. Society women take it for headaches caused by loss of sleep and late dinners. But those who are most subject to its harmful use are doctors, druggists, nurses and professional men, who are best aware of its danger. They take it to carry them through great nervous strains.

Statehood for Utah.

The agitation for the admission of Utah as a State has been renewed. A dispatch to the Boston Herald from Washington says:—"The admission of Utah as a State is regarded here now a mere question of time. The fear that polygamy will be placed beyond the reach of the general government by the new State, which is the only thing that has kept Utah out of the Union, seems to have been largely removed from the minds of the leaders in Congress. The reported change in the attitude of the Mormon leaders toward polygamy has been accepted as true by many of the men who had led the opposition to the admission of Utah, but who are now in favor of it."

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